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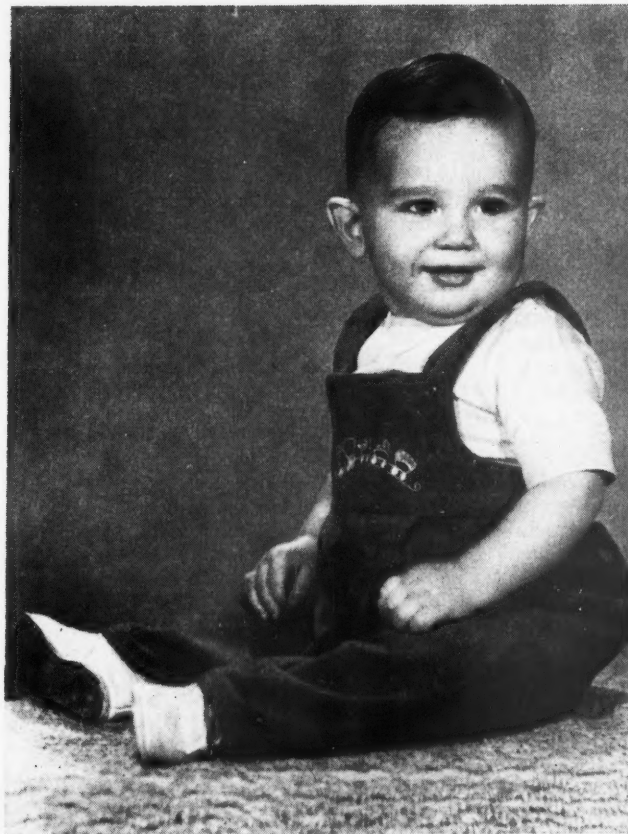
DEFENDER

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—Michael Winrod Korell

GERALD B. WINROD ★ EDITOR

BRAIN WASHING IN CHINA

Miss Honore Osberg
Los Angeles, California

"WE LEARN from history," someone has said, "that an evil thought turned loose will often live centuries and steadily gather momentum, bringing sorrow and confusion to countless multitudes."

The evil thought of Communism, implanted in the mind of Marx by Satan himself, has gathered momentum and blighted the thinking of millions. Today, in vast areas of the world, human minds are being changed by diabolical methods, given various names. The Chinese have a revealing name for the indoctrination process, and they call it, "brain-washing," or "brain-changing."

This sinister activity was a *must* on the program of Communism when it took over in China. Dr. Fred C. Schwarz, Christian physician, has described the process, through drugs and treatments, he says, they smash the mind to bits. Then after the mental associations are shattered, they rebuild it into a pattern of their own.

This was what happened to Robert A. Vogeler, American businessman in Budapest. "If God Himself," his questioner boasted, "was sitting in that chair, we would make Him say what we wanted him to say." Under the various pressures put upon him, Vogeler falsely "confessed" to being a spy, and spent seventeen months in jail.

Edward Hunter, American journalist, has told about this huge laboratory, where experiments are going on today, in a book called, "Brain-Washing in Red China." Brain-washing, he explains, is to have your brains cleaned out of "imperialist poisons."

The Communists have stolen the secrets learned about the human mind and distorted them to gain their own objectives. Propaganda, at first was a primitive thing. It did not employ the subtle innuendos of today's cold warfare. The silent weapons of modern psychological warfare are the clever, attractive leaflets which they scatter, the calm and quiet instructions of the hypnotist, self-criticism meetings and "democratic" discussions.

MINDS HAMMERED ON AN ANVIL

Mr. Hunter experienced a peculiar feeling as he listened to a young Chinese tell his experiences in the North China People's Revolutionary University. "Certain passages in his description of brain-washing recalled some previous experience of my own," he said. He remembered a visit to a friend of his, who had had a nervous breakdown. This friend was being treated in a mental institution. Here the large staff included psychologists, doctors and surgeons who knew the clinical uses of hypnotism.

One psychiatrist told him of a fight for a man's mind. The man's cure had come by "being frank," and by "mind reform," he told Hunter. These very terms were used by the Chinese student as he explained the technique used at the Revolutionary University. "I felt the same disquieting sense of probing into dangerous fields," Hunter said. "It was as if that most advanced mental hospital with its staff of psychiatrists had stopped treating the insane and had begun treating only the sane, without changing the treatment."

That is what is happening in China today. Young Chi (the fictitious name used to protect the student) told how he was transferred to the Revolutionary University. At Tsing Hua University in Peiping, Chi had questioned Soviet Russia's policy in Manchuria, "Why," he asked, "did Russia take Manchurian machinery into Siberia? And why are they still holding Manchurian ports and controlling Manchurian railways?"

This caused so much discussion among the students, that Chi was marked for a course in "thought reform." He was instructed to keep a daily diary of his thoughts. This diary was to be inspected.

The Communists are not foolish enough to believe a man will write from the innermost depths of his heart and mind. But they are clever enough to know that the person who knows his diary is to be inspected will be careful to use the political doctrines of Communism in the framing of the thoughts he writes. They know if he keeps writing and rewriting those ideas, he is going to digest a certain amount of them.

The students were then launched into a series of discussion meetings. A record was kept of everything that went on. In this way, no false entries could be made in the diary, for it was checked against the records of the discussion meetings. These discussions went on six days a week. They began at six in the morning, and continued through until nine in the evening. The only breaks were a brief one for breakfast and supper, and a rest period.

Chi was not allowed to continue in the Peiping University. He was regarded as unreformable in a non-Party school, and was for this reason transferred to the Revolutionary University.

The only professor in this school was the writer, Ai Tze-chi, the leading political philosopher of the Communist Party. He came once a week, when he spoke to the entire student body on the



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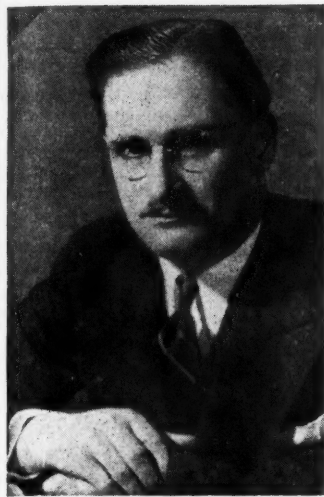
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DEFENDER MAGAZINE



The Near East Is Volcanic

GEORGE BLOMGREN DEWEY
CHICAGO, ILLINOIS

I RETURNED to my room a few days ago in the Shepherd Hotel, located in the Old section of Jerusalem ... stunned by what I had seen during the day in Arab refugee camps near the city of Jericho.

What horrible sights and unbelievable suffering!

One camp that I visited has 60,000 refugees, languishing in filth, disease, starvation and vermin, destitute of clothing and other material provisions which go to make life tolerable on even its lowest levels.

There are many such congested centers, some larger and others smaller — each camp designated by a number (one, two, three, four and so on), where masses of people are herded together, more like animals than humans.

These pitiful creatures are *not* prisoners. They are victims of Palestine war-

fare (for which they were in no way responsible), driven from their homes in what is now Israel, forced to stay in camps where food is rationed by the United Nations. But the quantity is so low and the quality so poor that they are scarcely able to keep body and soul together.

I am thinking of one mud hut I visited, measuring 14 feet square, dirt floor, the home of 10 adults and children, no heat despite the fact that the winters are severe. Their bodies were covered with rags, not clothing.

The situation is made more pitiful, because the victims are not beggars or derelicts accustomed to living like parasites on society. Thousands of them were people of refinement and education before being dislodged from their homes by Stern gangs and Zionist military forces.

Included are persons from all walks of Near East life — merchants, farmers, fruit growers, businessmen, industrial leaders, teachers, men and women interested in the arts and sciences, directors of religious thought ... and others.

All are religious, for most part believers in Islam, but there are also many Christians among them. They were left helpless, homeless and penniless when driven out by Zionist invaders (supported at the time by both the nations of the west and Russia on the east). More than 800,000 of these hapless people are today living on crumbs from the outside world.

American diplomats will never be able to explain to the satisfaction of Moslem's millions, why they sided with international Zionism at the time of the invasion.

And why the President of the United States got up in the middle of the night to give the invaders diplomatic recognition! And why nothing is being done to compensate them for their losses and to relieve the suffering they are enduring.

Not everyone in Washington agreed with the policies of the President and his Secretary of State. Representative George W. Armstrong circulated a petition requesting Mr. Truman to rescind "this vicious and unholy agreement."

He stated on May 27, 1950 (the date of his petition): "Israeli is supported by the Zionists of the world with unlimited funds for the purchase of arms and munitions, while the Arabs are poor and unable to cope with them."

Representative John Rankin spoke on behalf of the petition as follows:

"We owe a duty to those Arabs who have occupied that country for approx-

This edition of The Defender is, in some respects, the most important ever published. Information, available at no other source, will be found in these pages. Some of the articles are amazingly important. The Editor calls upon friends everywhere to circulate extra copies ... available in bundles of 15 magazines at the price of \$1.00, postpaid.

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imately 2,000 years. Many of them were Christians, and they were all on friendly terms with the United States until this so-called state of Israel was set up and recognized overnight by the administration without consulting the Congress of the United States. For my part, I am not willing to appropriate money out of the pockets of the overburdened taxpayers of the United States to underwrite the Crucifixion, or carry on a war with a friendly people."

★ ★ ★

ONLY A FEW TIMES in the history of revolution and war have atrocities been inflicted upon helpless victims and civilian populations, comparable to what the Arabs of Palestine have suffered.

The most barbaric and inhuman methods of extermination were employed, including rape, arson and the massacre of helpless women and children. None of the rules of so-called "civilized warfare" were observed by the invaders.

Pregnant women were bayoneted. Infants were thrown into cisterns. Nurses were tortured and killed. Prisoners were mutilated. Children were cut in pieces before their parents' eyes. Booby bombs were attached to British soldiers and their bodies blown to bits.

Invaders broke into homes, offices and places of business, looting furniture and destroying what they could not carry away. They looted medical supplies and Red Cross properties. Fourteen Christian Churches and shrines were damaged or destroyed in the old city of Jerusalem. There were indiscriminate killings in some areas, designed to terrorize the civilian population and produce a mass exodus of people from their homes.

The tragedy which befell the Deir Yasin Valley of about 600 inhabitants, adjacent to Jerusalem, is an example of similar scenes enacted elsewhere. On April 10, 1948, invaders attacked the unarmed Arabs residing there, looted valuables, massacring more than 250 men, women and children. Fifty-two mothers of infant children were included in the group.

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Approximately 150 bodies were horribly mutilated and dumped into a cistern. Several women and girls were stripped of their clothing, loaded into trucks, paraded through the Jewish section of Jerusalem, photographed naked, raped and murdered.

M. Jacques de Regneir, a Red Cross official, visited the scene and said: "The situation was simply terrible." He told of finding a six year old girl still alive, under a pile of dead bodies, whom he took to a hospital for treatment.

Plans for the Deir Yasin massacre were drawn up in cold-blooded style and put into operation by members of the Stern and Irgun gangs of the Zionist revolutionary army. The same pattern was later followed in other villages which were unarmed and unprepared for such assaults.

Memories of what took place at Deir Yasin will never be erased from the thinking of the Arabs. It is regarded as the most humiliating stain ever placed upon Arabic history.

The invaders justified the slaughter because it led to the panic flight of Arabs in all parts of the Holy Land who, until then, had insisted on clinging to their homes and personal property. After that, they fled at the first signs of attack.

There were two stages to the invasion. First, terrorists' attacks on the British who, until that time, ruled the country under a mandate from the other powers. Second, the massacre at Deir Yasin. The first dislodged the British and the second shattered Arabic resistance.

Another report which I investigated and found true, related to the removal of 150 Arabs, including children, from the Qatra concentration camp of southern Israel, on May 31, 1950.

These unfortunates were driven, under cover of night, into the desolate and snake-infested Wadi Araba, between the Dead Sea and the Gulf of Aquaba. None were guilty of any crimes, but had been

caught into the Stern and Irgun drag-nets and hauled to Qatra.

They were transported in trucks by way of Beersheba to a desert post near Ein Husb, dumped out, and told to walk in the direction of a distant mountain range. No food nor water was allowed them in an area where temperatures often reach 120 degrees. About half the number reached Jordan alive.

The bitterness which exists today between Arabs and Jews of the Near East is without parallel in the history of these ancient peoples.

★ ★ ★

THERE ARE two Jerusalems — the Old city, presently occupied by Arabs of Jordan, covering 250 acres, encircled by a stone wall 50 feet high — and the New, modern city occupied by Jews of Israel.

Everybody you meet in the Old city wants to tell foreign visitors about the 800,000 refugees and how they were driven from their homes. "The American people have never been given the facts, otherwise their sense of fairness would assert itself," is something you hear on all sides.

One thing that makes the expelled Palestinians angrier involves the money they had on deposit in the banks of Barclay's of Britain and the Ottoman Bank of Turkey. When the invaders seized various cities, they confiscated bank property and grabbed the records.

Although Barclay's is an international bank with branches throughout the Middle East, the victims are unable to draw out their money. Dr. John Namr, editor of the newspaper *Al Ordon*, published at Amman (the capital of Jordan) says: "The bank officials say that the Israelis have all the records. The international banks have permitted the Israelis to appropriate the life savings of thousands of Arabs. The United Nations and the world sit by and pour money into Israel to help them consolidate their theft."

The tenseness one senses in the Old and New Jerusalems is reflected throughout that part of the world. Before the invasion of 1948 and 1949, Je-

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Jerusalem was a thriving city of nearly a quarter of a million people. Today, blocked gates, dead end streets, barbed wire and road blocks divide the two cities. There are 100,000 Arabs on one side and 125,000 Jews on the other ... watching each other uneasily.

I asked an Arab, who seemed anxious to make conversation about his plight, if he feared an invasion from the opposite side. This was his answer: "Of course. We are never free from this thought. It hangs over us like a cloud."

The United Nations passed a resolution on November 29, 1947 designed to internationalize the city. The order was defied 15 days later, when David Ben-Gurion moved the capital of his country from Tel Aviv to the New city.

He stated at the time: "We cannot lend ourselves to enforced separation from Jerusalem, violating the historic rights of our people." Eliahu Elath, Israel's ambassador to the United States, supplemented this announcement with a statement that his people were ready to fight.

No further effort has been made to internationalize the city. The Arab quoted above said despondently: "The U. N. resolution will never be enforced because of the power which Jews wield in the capitals of the world."

The great reservoir of respect and friendship for the United States that existed among Arabic peoples a few years ago is being rapidly drained. They particularly dislike Harry Truman for having supported the invaders.

I found that the Communist Party was outlawed in Jordan, but enjoyed legal status in Israel. Red propagandists have for years circulated literature in the Arabic tongue from Haifa (Israel) but with little response, due to the hardness of Islam faith.

The cobblestone streets of Old Jerusalem are ancient, narrow, dark and gloomy. The most precious Christian shrines are there ... including the Church of the Holy Sepulchre, Gordon's Calvary, Gordon's Tomb, the Place of the Skull, the Pool of Bethesda, Via Dolorosa (the street over which our Lord dragged His Cross on the way to Calvary) and other points of interest to the Christian visitor. The Mosque of Omar, sacred to Islam, is also there.

★ ★ ★

UNDER PRESSURE of public opinion, many Jewish organizations, newspapers and magazines of the United States have reversed themselves on Communism. Having in the past furnished the driving force for the red movement in this part of the world, they have lately assumed an opposite attitude and

this fact has served to antagonize Moscow.

There are no indications that the Jewish purge has reached into the Central Committee of the Communist Internationale. Communist leaders are intolerant and will brook no divided loyalties, even with Zionism. Two opposing Jewish camps are engaged in mortal combat.

The real purpose of current anti-Jewish activities by Moscow is, however, to woo the Arabs into the Soviet orbit. There are 400,000,000 followers of Islam, like a huge under belly, scattered along the far-extended Russian border ... across North Africa, the Near East, the Middle East and the Far East, from Morocco on the Atlantic, to the Philippines in the Pacific.

These people have for years stood like a dike, holding back the red tide. No Mohammedan countries are to be found behind the Iron Curtain.

Moscow has succeeded among the Poles, Czechoslovaks, Hungarians, Bulgarians, Lithuanians, Latvians and others, but not among the Moslems. Why? The answer can be stated in one word, *Islam*, which addressed to Allah means "Thy will be done."

The Moslem, walking in the light that he possesses, puts far more effort into his religious devotions than the average Christian. Few Christians prostrate themselves three times a day in prayer.

There are no atheists among the Arabs. This fact has so far kept international Communism from making inroads among them. No branches of the Communist Party have been so far established in Moslem areas.

Moscow has invented many schemes for attracting these people, but the anti-Zionist approach is something different.

The Kremlin is *not* sincere in its friendly gestures toward the Arabs. The men around Stalin do not have the welfare of these people at heart. In reality, they want to destroy Islam. They are even willing to appear anti-Semitic and make public examples of a few Jews who have turned traitors to Communism, if this is the price that has to be paid.

There are factors here that invite critical analysis on the part of Americans who are capable of putting their wits to work. The parallel between our relations with the Chinese a few years ago, and that of the Arabs today, is readily discerned.

Chiang Kai-shek, then ruler of China, wished our friendship at any cost. But a nest of reds, operating inside the American State Department in collaboration with Soviet Russia, tried to force Communism upon him. Korea is one of the tragic results.

In like manner, our foreign policy to date has been such as to drive the Moslem world into Moscow's embrace. Something needs to be done to restore the confidence that we have lost among these ancient people.

Not long ago in a speech at Princeton University, the Egyptian Ambassador to the United States said: "The people of the Near East are anxious to encourage

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closer cooperation with the western democracies."

A friendly hand has been long extended to the United States but we have not accepted it ... with the result that American influence is being liquidated in the Near East. Moscow believes the foreign policies of the United States Government to be chained to Zionism, and regards this as a propitious time to enter areas from which Communism has been heretofore excluded.

And of course everybody knows that Russia has her eye on the great oil reserves of the Near East, not to mention the chemical wealth of the Dead Sea.

Will American failures in China be repeated in the Moslem world?



Granted that differences of religious belief exist between Christianity and Islam which can never be reconciled, I came home feeling that the two great systems should be encouraged to stand unitedly against their common foe — international, atheistic Communism.

The Christian world owes a lasting debt of gratitude to Islam for standing like a wall against Communism during the last three decades. Otherwise the red tide would have broken through and covered vast sections of the earth's surface which have so far remained comparatively secure.

The member of Congress who recently said that "Islam is Christianity's first line of defense," was realistic.

LEAVING the Near East by airplane, I found myself seated beside a State Department official from Washington. We were soon comparing notes, having visited many of the same places, including the Arab refugee camps. I found that he shared my nausea.

Before deplaning, he said: "Now, Mr. Dewey, when you get back to the States, are you going to give a truthful report to your audiences?"

This was my answer: "I cannot be hired, mired, tired or fired. So when I return, I shall try, with a clear conscience, to give out the facts as I have observed them."

To which he replied: "I wish I could do that!"

GALATIANS

A Bible Study

Mrs. Gerald B. Winrod

THE EPISTLE to the Galatians was written by the Apostle Paul during his third visit to Corinth about 60 A. D. It is one of the four major epistles, superlatively characteristic of its Author. A strain of autobiography runs through its six chapters.

The people of Galatia were a peculiar race of Celtic blood, semi-barbarous, fickle and superstitious. Judaism was accepted among them before Christian congregations were organized. When members began to relapse into Judaism, Paul became gravely concerned. The main purpose of the epistle was to call the backsliders back to grace.

Had not the Galatian error been corrected, it would have worked havoc by spreading to other Christian areas. The Apostle therefore saw the necessity of dealing with a firm hand.

Two lines of false teaching are refuted in his document: The first demanded

mingled faith and obedience to the law of Moses, as justification for the sinner's salvation. And second, that the justified believer could attain perfection only by keeping the law.

These twin delusions tended to take the responsibility for salvation and victorious living off Christ and place it upon the individual, negating the fact of grace — a perilous situation.

The Epistle to the Galatians falls into three divisions: Chapters one and two set forth Paul's authority for being independent of other apostles; Chapters three and four record his defense of the Gospel; Chapters five and six state the believer's position under grace.

CHAPTERS ONE AND TWO

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Paul starts with an abrupt exclamation of amazement that a perverted gospel should have so quickly gained acceptance among the converts. Satan's purpose was to corrupt, rather than destroy the message of truth. The vehemence and abruptness of Paul's language reflects the anguish of his heart.

False teachers were even questioning the validity of his apostleship. This made necessary a personal defense, in which he explained that the apostolic office was given him "not of men, neither by any man, but by Jesus Christ." He emphasized that his salvation and commission were not the result of moral excellence or personal achievement, but God's grace (Chapter 1, verse 15).

Paul's message that salvation is by grace alone, without any merit on man's part, had been questioned. The atoning death of Christ was said to be less than enough to cancel the sinner's guilt. Circumcision and other legal ordinances were pictured as necessary. God's provision was incomplete and had to be supplemented by good works on man's part. These false conceptions had to be removed.

The Apostle pronounced a curse upon any one, even "an angel from heaven" who should preach "any other gospel unto you than that which we have preached." The supernatural character of the message was affirmed.

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meeting Christ on the road to Damascus, Paul testified briefly, and retired at once into the Arabian desert. "I conferred not with flesh and blood," nor did he go "up to Jerusalem to them who were apostles."

He had a great deal to *unlearn*, and wished to be taught alone, of the Spirit. As a Pharisee, he had been engulfed in the errors of legalistic Judaism. This background, however, served to give him an insight into the spiritual problems of the Galatian congregations.

An important Church council was announced for Jerusalem some 14 years after his conversion and he was instructed by "revelation" to attend. Before the public meeting, he explained privately to some of the Twelve Apostles, the message of grace which he was preaching and the effects produced.

Paul wished to know what position they would take on the matter of Jewish ordinances, and to his satisfaction the leaders concurred with his teaching. There never was but one Gospel, and that of grace apart from works, but some did not see the doctrine clearly until Paul took his bold stand.

Galatians 2:20 shows that before a sinner can enter into new life, he must put an end to the old by being "crucified with Christ," who was made sin and bore the curse for all sinners. Linked with Christ, the new born soul dies to the past and rises in newness of life.

CHAPTERS THREE AND FOUR

Paul addresses the recipients of his letter, not as brethren, but "foolish Galatians." It is foolish for a child to accept sinister suggestions of evil persons, instead of following sound counsel of good parents.

How utterly foolish for the Galatian Churches to become "bewitched" by the false teachings of those who sought to add "the works of the law" to "the hearing of faith."

Salvation is dependent upon the reception of the Holy Spirit. Membership in a particular church and attainment of moral conduct are possible apart from the Holy Spirit, but do not secure a righteousness acceptable to God or a title to heaven.

The apostolic missive asks point

blank: "This only would I learn of you, Received ye the Spirit by works of the law, or by the hearing of faith?" Then he chides them: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"

Thereupon, the discussion swung back to father Abraham, who was himself called through faith and not works. Accordingly all "which are of faith, the same are the children of Abraham." This serves to lift salvation from the racial to spiritual levels.

The law could only mirror one's faults and create a desire for deliverance from them. It probed the conscience and made man conscious of his evil.

As a "schoolmaster," it served a useful purpose, paving the way for the Gospel of grace, but was impotent to do a supernatural work in the soul. Its real function was "doing," not "believing" and no one has ever yet succeeded by human effort in doing the will of God perfectly.

"The heir is under tutors and governors until the time appointed of the father." Galatians 4:1-2.

It was customary in families among the upper classes of Greece and Rome to guard their children from harm by placing each one in the care of a slave who acted as a tutor or "pedagogue" until maturity was reached. The law, with its restraints, sought to train and develop those who came under its influence during the period that preceded the coming of the Redeemer.

To prove that "no man is justified by the law in the sight of God," Paul quotes Habakkuk that "the just shall live by faith." Justification is a free gift and cannot be earned by human effort.

According to Galatians 3:16, the Abrahamic promise of world redemption was to be fulfilled by only "one" of his offspring — to "his seed" (singular). "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The Saviour, on his human side, was a descendant of Abraham. Therefore only those in Christ are in reality children of Abraham and in position to enjoy covenant blessings.

CHAPTERS FIVE AND SIX

Paul was careful to explain that the Gospel could profit the Galatians nothing if they sought justification by any means other than through Jesus Christ. In chapter four, he warned against returning to the "beggarly elements" of the world, thereby putting themselves back in bondage under the law.

"Stand fast therefore in the liberty wherewith Christ hath made us free."

The faithful Apostle reminded those who were demanding observance of the law in part as a means of salvation, that "whosoever shall offend in one point, he

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is guilty of all." Jesus Christ was the only One ever to keep the law perfectly. He did not commit a single sin during His years on earth.

Being sinless, He could be the Saviour of sinners. All who put their trust in Him have "the hope of righteousness by faith."

Before closing, Paul wished to give his advanced spiritual teachings a practical application, and this caused him to dwell at some length upon the Christian's walk. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Among the first things the child learns is to walk, and he keeps on walking all through life. Likewise, the Christian life is one of growth, gradual development, daily progress, walking.

A contrast is drawn between those who "walk in the Spirit" and those who follow the "lust of the flesh." In describing the walk of the unregenerate, Paul mentions 17 works of the flesh which make it impossible to "inherit the kingdom of God."

Such people can, of course, be saved by desiring the crucifixion of this inward principle of evil. But the unregenerate nature of man cannot be patched over. It must be destroyed and a new nature substituted.

Nine beautiful traits of character are listed, which find natural expression in the life of the new creature in Christ.

Finally, Paul regards everything unimportant and trivial when compared with the Cross of Christ. Nothing else really counts. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The Cross was a repellent thing and a frightening instrument of shame in ancient times. An odium rested upon it, comparable to a modern hangman's gallows or the lethal chamber. But all this changed when one was used to crucify the Lord of glory.

He was so holy that death thereon sanctified the Cross and changed it into a noble emblem, associated with divine worship. Now we put them on churches, incorporate them in the art work of stained glass windows and engrave their symbolic meaning on the tablets of regenerate Christian hearts.

The Apostle leaves the Cross lingering in the minds of Galatians as the core and essence of Christianity and concludes with this benediction... "The grace of the Lord Jesus Christ be with your spirit."

PERSECUTED FOR CURING POLIO

WHEN THE book entitled "The Koch Treatment" was published in 1951, a section was devoted to the case of Mary Lou Barnes, of Columbus, Ohio — a 19-year-old Ohio State University sophomore who had been cured of polio several months earlier by the use of Koch's Glyoxylyde.

Miss Barnes testified following her cure, that when taking down with polio she at first experienced what seemed to be a bad cold, accompanied by an "achy feeling" which seemed to "foreshadow a bout with the flu."

Her right leg began to stiffen a few hours later. By the next day her right side, from hip to toes was stiff and numb. Motion in her right wrist was affected. The case was officially diagnosed polio.

It was under these circumstances that the parents called in a physician who uses the Koch treatment. One injection was administered. Within four days Miss Barnes was walking normally.

The Columbus office of the Associated Press learned about the cure and reported it, as news, throughout the na-

tion. Dispatches stated that the physician who administered the treatment refused to permit his name to be used.

In other words, he was observing the ethics of his profession, to a point of leaning over backwards!

Not until some time later, against his wishes, was his identity disclosed — Harold J. Wilson, M. D., 4167 North High Street, Columbus, Ohio ... a former medical missionary to Ethiopia under the United Presbyterian board of foreign missions.

Dr. Wilson immediately became a marked man by leaders of the medical profession. He has been, during these intervening months, subjected to a well-organized campaign of harassment and persecution.

Finally, the local medical society, an affiliate of the American Medical Association, preferred charges against him for alleged "misconduct and improper conduct in the use of drugs without therapeutic value."

A date was set for his trial, looking

forward to denying him the future right to practice medicine. This necessitated hiring attorneys and seeking court action to restrain the persecutors.

Hearings were held in the Common Pleas Court of Columbus, before Judge Dana F. Reynolds, on January 8, 1953. Dr. Wilson took the witness stand.

When the attorney for the local Academy of Medicine handed him a list of 24 questions, he refused to answer on instructions of counsel, for the reason that they were not "pertinent, relevant or material to the issue now before the court and they might subject me to penalties or forfeitures and to damages of my property right."

The persecutors immediately ordered his arrest on a contempt charge and had him taken to jail. He was released a short time later on a writ of habeas corpus.

Observers have expressed the opinion that Dr. Wilson's enemies over-reached themselves and strengthened his position, by demonstrating before the public that he is, in the truest sense, a martyr.

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have been persecuted, the newspapers of Columbus are dealing fairly with Dr. Wilson. It has often happened that medical men marked for destruction, were unable to get their side before the public.

They have been compelled to see themselves smeared and maligned and their professional reputations destroyed, with no adequate recourse for correcting the abuses.

Ingenious methods were devised years ago for keeping suffering humanity in the dark regarding the beneficent services rendered by Koch, Lincoln, Hoxsey and others . . . but at last there are indications that the light is breaking.

With this background, The Defender reproduces herewith the complete texts of two lengthy and enlightening articles which appeared, on the dates indicated, in the widely-read and highly reputable Columbus Dispatch. The headlines under which the stories were published are also given.

KOCH TREATMENT HAS MANY BACKERS

The Koch treatment — basis of a charge of unethical practice against a Columbus physician — has been a controversial subject since it was developed by a Detroit doctor more than 30 years ago.

Reporting Saturday on the fiery history of Glyoxylide, the drug used in the treatment, was Mrs. Edna Kaehele, 42 W. 3rd Avenue, the author of the recently-published book, "Living with Cancer."

Mrs. Kaehele said she began a study of the treatment and its history after she received more than two dozen references of its "wonderful work" in letters sent to her since her book was published in September.

Since that time, she said she has traveled to Detroit to talk with a physician-brother of the doctor who developed the drug, and to Nashville, Tennessee, to talk with patients who claim successful recovery due to the treatment.

Now, the Columbus writer hopes to go to Vancouver, British Columbia, to gather further information on the treatment which she says is "well accepted" in Canada.

Mrs. Kaehele said the treatment was developed in Detroit in 1919 by Dr. William F. Koch after 10 years experimenting and research. It has never been recognized, however, by the American Medical Association, she said.

Having failed to have his treatment accepted in professional circles in this country, Dr. Koch went to Brazil several years ago. There, Mrs. Kaehele said, he is having a great deal of success in curing various diseases.

Meanwhile, a board of interdenominational ministers is fostering the Koch treatment cause in this country by manufacturing the special serum in Detroit and making it available to those physicians who wish to administer it. The group is known as the Christian Medical Research League.

Mrs. Kaehele reported that despite constant opposition to the treatment from many circles, records fail to show one instance where it has been harmful.

At the same time, she said, there are thousands of persons who through the years have recovered completely by receiving the treatment. Because they have been individual cases, she explains, their often-times "miraculous" recovery has not received proper recognition.

Two Columbus women told The Dispatch Saturday of their successful recovery from cancer. They both credited the Koch treatment, although it was administered in different places and 23 years apart.

Proponents of the treatment cite its value in the relief of dozens of diseases, but point out a similar medical theory as being the basis for all its work. According to Mrs. Kaehele, the theory is this:

Disease, regardless of its name or location, can only be eradicated by restoration of "natural immunity" within the body.

Therefore, the Koch oxidation catalysts are chemicals injected hypodermically and serve in this manner:

They help the body to restore its "natural immunity" and oxidize allergy

and cancer producing poisons, as well as infectious toxins, to harmless structures, and thus correct the very cause of the disease.

Mrs. Kaehele said that doctors favorable to this treatment explain the purpose is not to destroy a disease tissue or even a germ, but rather to restore the normal function of the body to such a degree that disease toxins cannot remain there.

By raising the resistance of the tissues against toxins, and allergies, they nullify the destructive action, she said.

Through the Koch catalysts, Mrs. Kaehele said, the disease destruction action of oxidation goes on in whatever area of the body it is needed. They have no special affinity for certain types of tissue and are thus credited as bringing about a curative action to various diseases — including polio and tuberculosis.

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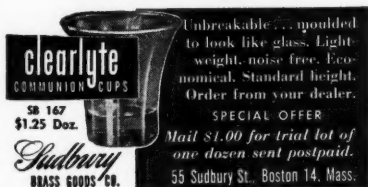
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Academy of Medicine charges Dr. Harold J. Wilson of 4167 N. High Street with unethical practices by using the Koch treatment, is tentatively set for February 22.

Mrs. Kaehele, whose book on her experiences in "Living With Cancer" is in its second printing, has studied the disease and possible curative methods for over six years.

(This concludes an article published in the Columbus Dispatch ... January 9, 1953.)

PATIENT RAPS INDICTMENT OF LOCAL DOCTOR

Dr. Harold J. Wilson, accused of using worthless drugs by the Columbus Academy of Medicine, was defended today by an Ohio State University associate professor.

Dr. Florence Greenhoe Robbins, professor in the Department of Sociology since 1946, cited her own medical case history in support of Dr. Wilson: She was his patient.

She wrote a letter telling of her experiences to Dr. Grant Graves, chairman of a committee of doctors who investigated Dr. Wilson.

Dr. Wilson is charged specifically with use of Koch's serum, or Glyoxylide, and Lincoln's Bacteriophage, in treatment of cancer, polio and a long list of other diseases.

Dr. Robbins said she was supporting Dr. Wilson and "his strength of character in resisting, at great personal risk in professional standing, the decisions

of the Columbus Academy of Medicine and by implication those of the American Medical Association." In her letter she began:

"The story behind this support is grim, but not unusual."

Five years ago she said she went to a "most noted Columbus surgeon" concerning a breast lump. She said he thought it associated with a uterine tumor and performed a hysterectomy.

"The surgery was of excellent caliber," the letter continued, "but the lump continued to be even more sore. Under his (the surgeon's) reassurances, it was let alone for one year.

"One day a horrible, twisting pain sent us to another surgeon of equal professional stature. His diagnosis was substantiated by his immediate radical surgery.

"When pressed then and since, he has said it had been let go far too long.

"No one prosecuted the first eminent surgeon for his horrible mistake nor has anyone sought to ruin him professionally, for it is recognized he gave his diagnosis conscientiously."

She said in the following years she had intermittent radiation treatment given by top flight men in the field. There were two further surgical operations for cancer.

"After the last surgery, in November, 1951, there was almost constant radiation during January, February and part of March with about a month's vacation, then resumption of radiation during part of April and May," she wrote.

"At that point, we (my husband and I) decided to have done with surgery for the time at least. Accordingly, we

went to New York to a group working with a non-American Medical Association-sanctioned treatment. Since they had no associates in this area and equipment had to be constructed, we decided to use Dr. Wilson's treatments in the interim.

"A careful daily record was kept of the results. For purposes of clarity it should be stated I elected to take Koch and Lincoln treatments simultaneously.

"Highlights are as follows:

"1. Within 24 hours after the injection all numbness which had been present in the right arm for four years was gone.

"2. Within three days I was not only going to sleep readily for the first time in months, but slept all night and awoke by 6:30 a. m. ready to get up and get going. Getting up at all had previously been a trial. Likewise I no longer needed the usual two or three hours rest in the afternoon.

"3. By the end of 10 days all arthritic pains and most joint soreness had disappeared and has not returned. This business of stiff joints, stiff neck had been an intermittent worry since childhood.

"4. A miserable sinus condition was cleared up completely and has remained absent.

"5. At the end of three weeks, the bitter soreness in the chest area and arm pit were beginning to go. I went to both the surgeon and radiologist for check-ups. The radiologist seemed surprised and said I seemed in much better shape than he had expected. The surgeon examined me several times, said he didn't really believe surgery needed to be done at this time ... I suggested waiting until fall, my quarter off. He agreed.

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"6. I had been warned that I could expect rib pain because of deterioration induced by X-ray. Even that diminished to mere tenderness under the treatments.

"In September, the equipment of which I have spoken arrived. Accordingly, I discontinued the Lincoln treatments and since the Koch treatment was based on similar conceptions, continued it in conjunction with the equipment.

"7. This indictment (by the medical academy) calls Dr. Wilson's treatments therapeutically worthless ones for which people pay hundreds of dollars. I have paid literally thousands for surgery and X-ray which could not contain the malignancy. These men have done their very best, and we do not indict them. But for the treatments of Dr. Wilson one pays comparatively speaking, a paltry \$50 for a 12 weeks' treatment of Koch, and the Lincoln amount in cost is less than half the cost of X-ray treatment. Your charge, therefore, is utterly silly.

"8. And lastly, such swift upswings in general health are simply not traceable to autohypnosis. Even if they were, they would be highly desirable. Also, even if the benefits should prove transitory in nature, the phenomenon would

only be comparable to much medical treatment."

In conclusion, Dr. Robbins wrote:

"Also may I point out that what I think is needed here is fearless investigation without recrimination. It is not insignificant that Canada does not direct such censure at the Koch treatment nor is it insignificant that the Dow Chemical Company replies affirmatively concerning its therapeutic properties.

"When reputable doctors make such horrible mistakes, why center persecution on a man whose character is above reproach, who tries to hoodwink no one?

"The 'wonder' drugs help some people, not others. So it is with Koch. Likewise it is not a cure-all. It is but one more weapon in the fight on disease."

Dr. Robbins, formerly a high school teacher in Michigan and Ohio, earned her master's degree in 1936 at the University of Michigan. She lives with her family at 56 Oakland Park Avenue.

(This concludes an article published in the Columbus Dispatch ... January 22, 1953.)

WALTER SIMMONS - JAVERT

SOMEONE should present Walter Simmons, inspector investigator for the Food and Drug Administration, with a copy of Victor Hugo's "Les Miserables" ... and he should carefully read the record of Javert, the police inspector who dogged Jean Valjean's steps for 17 years, trying to send him to prison.

Mr. Simmons, who has devoted the last 16 years of his life to trying to destroy Dr. William Frederick Koch, might discover an analogy.

Jean Valjean eluded every trap. He was too big, in his soul, for Javert to handle.

To Mr. Simmons, even more than Morris Fishbein, must go the credit for keeping Dr. Koch's God-given discoveries from reaching millions of sufferers in need of them.

He is the man who prepared and directed from behind the scenes the artificial court cases of 1942 and 1946 against Dr. Koch — the longest and most intricate pieces of litigation in the history of the Food and Drug Administration ... artificial because both re-

sulted in failure from the Simmons point of view.

He is the man who constantly travels in all parts of the Country, working day and night, persistently, stealthily, meticulously, searching for something, anything, to use against Dr. Koch ... showing no interest in any of the good and wonderful results accruing from the Koch therapy, concerned only with the task of producing weapons for destructive purposes.

He is the man responsible for Dr. Koch's virtual exile in South America at the present time.

★ ★ ★

SIXTEEN long years have elapsed since Walter Simmons accepted his distasteful assignment. He still has one more to go, to equal Javert's record.

Mr. Simmons is a highly intelligent and resourceful man, endowed with an amazing capacity for hard work, persistency and pugnaciousness.

As an interrogator he is swath, cau-

tious and gentlemanly, never offensive in conversation, always concerned to ingratiate himself into the life and thinking of the person from whom he hopes to extract something to use against Dr. Koch. It is a pity that his excellent qualities could not have been put to some good purpose.

He often shows up in unexpected places investigating cases and cures where the Koch treatment had been used, interrogating doctors and patients, listening to testimonials, taking affidavits, snooping.

He sometimes brings an assistant with him, who writes vigorously while questions are being asked and answered. His dead pan countenance seldom betrays what he is thinking.

Mr. Simmons has of late called upon certain ministerial members who serve on the board of the Christian Medical Research League, for the evident purpose of creating dissension among them. Where groups of preachers and doctors, friendly to the Koch treatment assemble for religious, scientific and medical dis-

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cussions, he is always present taking copious notes.

He keeps quite busy and is credited with having spent, or directed the spending, of more than a hundred thousand tax-payer's dollars in a vain attempt to destroy his victim.

★ ★ ★

WALTER SIMMONS will have to hurry, because, like Javert, he is nearing the end of his long public "service."

He will soon reach the age of retirement as an agent for the Food and Drug Administration. This fact is said to be goading him forward in planning some kind of immediate action, presumably through the courts.

He resides in Chicago, but works out of Washington . . . and is reported to be about ready to dish up an entirely new brand of brew — something that is expected to take Dr. Koch and the users of his products entirely off guard.

Certain Chicago newspaper men are sharpening their pencils and oiling their typewriters in anticipation of big stories, scheduled for an early date.

Mr. Simmons seems now to prefer Chicago, rather than Detroit, as the place of attack. The offices of the American Medical Association are there — and also a widely read newspaper which is expected to be "helpful" to his cause, not to mention the city's powerful branch of the Anti-Defamation League.

A secret bulletin of the latter organization, issued only to its members, carries an announcement that certain Ministers of the Gospel have been marked for destruction along with Dr. Koch. It gives names.

These facts will be a matter of grave concern to spiritually-minded believers who regard the relief of pain and suffering as a vital form of Christian service. Prayer has had a disarming effect upon enemies of humanity who have, in the past, tried to rob mankind of Dr. Koch's discoveries . . . and it is important that this weapon shall again be used at this time.

★ ★ ★

VICTOR HUGO finally brought Javert's cruel career to a close as follows:

"The darkness was complete. It was the sepulchral moment which follows midnight. A ceiling of clouds concealed the stars. The sky was only an ominous depth. The houses in the city no longer showed a single light; nobody was passing; all that he could see of the streets and the quais was deserted; Notre Dame and the towers of the Palais de Justice seemed like features of the night. A lamp reddened the curb of the quai. The silhouettes of the bridges were distorted in the midst, one behind the other. The rains had swelled the river.

"The place where Javert was leaning was, it will be remembered, situated exactly over the rapids of the Seine perpendicularly over that formidable whirlpool which knots and unknots itself like an endless screw.

"Javert bent his head and looked. All was black. He could distinguish nothing. He heard a frothing sound; but he did not see the river. At intervals, in that giddy depth, a gleam appeared in dim serpentine contortions, the water having this power, in the most complete night, of taking light, nobody knows whence, and changing it into an adder.

"The gleam vanished, and all became again indistinct. Immensity seemed open there. What was beneath was not water, it was chasm. The wall of the quai, abrupt, confused, mingled with vapor, suddenly lost to sight, seemed like an escarpment of the infinite.

"He saw nothing, but he perceived the hostile chill of the water, and the insipid odour of the moist stones. A fierce breath rose from that abyss. The swollen river guessed at rather than perceived, the tragical whispering of the flood, the dismal vastness of the arches of the bridge, the imaginable fall into that gloomy void, all that shadow was full of horror.

"Javert remained for some minutes motionless, gazing into that opening of darkness; he contemplated the invisible with a fixedness which resembled attention. The water gurgled. Suddenly he took off his hat and laid it on the edge of the quai.

"A moment afterwards, a tall and black form, which from the distance some belated passes might have taken for a phantom, appeared standing on the parapet, bent towards the Seine, then sprang up, and fell straight into the darkness; there was a dull splash; and the shadow alone was in the secret of the convulsions of that obscure form which had disappeared under the water."

Certainly no one would wish upon Walter Simmons such a fate, even if they had it in their power to do so.



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Modern Man's Greatest Loss

Sermon of the Month

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"Hear instruction, and be wise ... For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Proverbs 8:33-36)

LET US FACE the words, "But he that sinneth against me wrongeth his own soul." Modern man's greatest loss is the fact that he no longer possesseth moral and spiritual capacity for understanding the awfulness of sin. This is the seat of most of his troubles, the source of the infection that makes him soul sick. His moral sensibilities are calloused.

My object is to confront each one of you with the shocking truth about sin—truth from the Word of God.

Our own conceptions will not suffice, because too many times the conscience is seared as with a hot iron. Our standards of what is right or wrong are too low. There is one standard, one rule, one guide, one light, one way, one plan. This the Scriptures make clear. Only in them do we obtain a right perspective of life and death and the consequences of sin. They speak with authority on the subject of morals.

Sin is universal for "all have sinned, and come short of the glory of God." There is no escaping this fact. Whether we go to the frozen north or to the sunny south, sin is present. It occupies the throne in human affairs because Satan is the god of this world. Sin is his agency for keeping men in subjection.

I was interested to have my attention called to the fact that the word "sin" occurs in the middle of the word "business." I had never noticed it before. This illustrates that sin is everywhere, not only in business, but in society, in the home and in the hearts of men and women. The hiss of the serpent can be heard when you pronounce it — *sssin!*

First I call your attention to the fact that

SIN IS REAL

In recent years, a false concept of sin has fashioned itself in the thinking of great masses of people. We hear its existence being denied. We are told that it is merely an attitude of mind, a figment of the imagination, a mental ailment to be treated, the expression of traits inherited from the animal kingdom in the evolutionary process.

If we cannot settle this point in a satisfactory manner, as to the reality of sin, then the remainder of my sermon will be of little value. It would be foolish to claim your time to talk about an imaginary thing. I am preaching about something that is terribly real and far more shocking than many realize. Nothing short of the operation of the Holy Spirit can bring men to understand the appalling nature of sin.

The question arises—how do we look upon sin? Do we consider it imaginary or definite, illusory or actual, hypothetical or tangible? The whole redemptive scheme, as it focuses in Christ Jesus, is based upon the certainty of sin. God's Word teaches that sin is a fearful fact. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Such is the standard of highest authority. Those who deny its reality are self-deceived. The effects of sin are all about us. Can there be an effect without a cause? When I see the effects of sin on every side, I know that it is not a

joke, to be taken with lightness or in levity.

The heart-break that accompanies confession of sin on the part of those who accept Christ, brings its awful character to light. Some have courage to confess "I have sinned," and they are to be commended. They want the chains broken, having come to understand the hideousness of the power that bound them.

I can have more respect for those who are willing to admit their sinful state and need of forgiveness, than for self-righteous people who, like the Pharisees of old, assume a superior attitude.

David said: "I have sinned." Job said: "I have sinned." The prodigal son returned to his father's house with the confession upon his lips: "I have sinned."

Sin confessed is an admission of its dreadful reality on the part of the one confessing. The sinner doesn't need a psychiatrist. He needs a Saviour.

The supreme proof of the reality of sin is found in the Cross of Christ. If sin is not real, why was this tremendous sacrifice necessary? Over and over, the Scriptures emphasize that "Christ died for our sins." His dying agony was meaningless if sin is unreal. Why Gethsemane? Why the crown of thorns? Why the Judgment hall?

Years ago Gladstone said: "One of the sad and significant things in these days, is the decline of the sense of sin."

Any system of religion that minimizes the sordid nature of sin or seeks to excuse it in the sinner, is dangerous and unfit for human consumption. This is not a time for soft words and broad speaking, but rather for pointed preaching and thunderous warnings against the thing that destroys men's souls.

While medical science has made great strides by recognizing the danger of un-



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14 ... Defender

cleanness and the need of antiseptic treatment, a trend in the opposite direction is evident on the moral level. Moral uncleanness is less dreaded, and indeed tolerated, and even taught to be commendable in some forms.

Medical science furnishes a striking analogy in this regard. The United States ambassador to England, in a laudatory speech given at a banquet in honor of Lord Lister, said: "My Lord, it is not a profession, it is not a nation; it is humanity itself with uncovered head that salutes you." And what had Lister done? He, a medical man, had demonstrated as no other before him, the deadliness of dirt and the way to be clean.

"Sepsis" is poisonous dirt, and an antiseptic is something to remove or destroy its presence and effects. Lister's greatness, that brought him vast honors, was in introducing what is known as antiseptics, which in surgery is attended by such signal results. He was made great by showing how to clean up scientifically.

The operating room is the place of all places where exact, scrupulous care must be exercised in all things. The serious character of dirt must be fully recognized. If this is true in the physical realm, how much more important it is in the spiritual!

Next, I want you to note that

SIN IS REPULSIVE

The ugliest thing in all the universe is sin. It is ugly because deceitful in character. "But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin." (Hebrews 3:13) "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." (Ephesians 4:22)

There are many similar passages. All this talk about the dignity of human na-

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ture is foolishness, in the light of the curse of sin under which it struggles.

Some years ago a young preacher delivered a sermon on the text, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)

He asserted that the heart of man is more deceitful than the devil. Because the Word says the heart is deceitful above all things, therefore it is more deceitful than the devil.

Sin offers advantages but fails to substantiate them. It gives pleasure, tickles the fancy, pleases, delights, but only for a season — then the awful results, the awful nightmare. The sinner awakens to find that sin deceived him.

We must also keep in mind that

SIN IS REBELLION

I am not dealing with sin in the abstract but in the concrete, in the language understood by all because it is the language of experience. Sin is rebellion against God, against His kingdom, against His law and against everything that centers in His holiness.

"Sin is the transgression of the law." (1 John 3:4) It is the transgression of a just law, a God given law, a moral law, either by doing what it forbids ... or by not doing what it commands.

The world is full of human governments. Is it strange that law and order should exist in the moral realm? God has a system of government and sin is treason against it.

Men who violate the laws of earthly governments pay for their crimes. In like manner, "The wages of sin is death." Sin carries a penalty. It demands wages. Judgment must fall, either upon the sinner or the sinner's Substitute.

Christ is judged for as many as accept Him as Saviour. Otherwise the sinner remains convicted before God as a rebel. This is the position of every individual. There is no alternative.

Whether men like to think of themselves as rebels or not, by the nature of the case, there is rebellion in their hearts. They are in a position where things must be made right and their treasonable attitude reversed. This can be accomplished only through Christ.

It is also a fact that

SIN IS RUINOUS

Who can deny this? Some have attempted to do so. Several years ago, Sir Oliver Lodge made the statement that the higher man of today need not worry about his sins. But it is time that the "higher-ups" were thinking about their sins and the evil consequences of them. "All have sinned." There are no exceptions and no valid excuses.

Every portion of nature and human nature has felt its ruinous effects. Its blighting influence has covered all creation. "For we know that the whole creation groaneth and travaileth in pain together until now."

Sin separates from God, sin binds and brings into the worst kind of bondage. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Thus we have the whole story as revealed to us, namely, lust, sin, death. No sin is small. It is against an infinite God and the consequences are immeasurable. No grain of sand is small in the mechanism of a watch.

The Word is clear that "Your sin will find you out." (Numbers 32:23) Dr. Torrey analyzes this passage in the following manner: "Be sure your sins will find you out in your conscience, in the execution of human laws, in your body, in the bodies of your offspring and in eternity."

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Infinite wrath is kindled against sin. Man therefore places his will in parallel with God's will when he desires its destruction. Sin is rebuked throughout the Bible. Instead of winking at sin, God condemns it.

Another thing emphasized in Scripture is the fact that

SIN IS RECORDED

We read in the Word about books and they are not imaginary. Some day every one of us will face the record, whether at the Judgment Seat of Christ for rewards, or at the Judgment Bar of God in the final assize. "It is appointed unto men once to die, but after this the judgment." (Hebrews 9:27) These are two appointments which cannot be evaded.

Jeremiah wrote: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart." Possibly you may have wondered why you cannot forget your sins. The reason is, "It is graven upon the table of (your) heart," even as a diamond is used on the window pane.

Nothing committed contrary to the will of God is overlooked. The sinner's record will be faced, unless washed away in the blood of the lamb.

In conclusion, may I remind you that

SIN IS REMEDIAL

Sin is remedial in the sense that a sinner may be forgiven. Isaiah, recording the voice from above wrote: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isaiah 43:25)

"The Gospel," remarked Napoleon in one of his conversations at St. Helena, "will never lose its power over men, because it provides for the remission of sins." Because he saw this, would seem to argue that the greatest military genius of all time had a conscience not hardened into stone. There is a way out, and that way, is by the way of the Cross.

In his journal of missionary travel, Dr. Clark relates an interesting experience. He tells of sitting in a humble tent in India and hearing the songs of a group of coolies who once comprised a band of cutthroats and murderers — but who had been marvelously redeemed.

The chief of the band had been purchased by a missionary, on the theory that he might be able to reach him with the Gospel. One day this man heard the missionary tell how the blood of Christ could cleanse a sinner.

He asked: "Could He cleanse a murderer?" "Yes," said the missionary. "But if he killed five men, yes, ten, even thirty?" "Yes," came the answer from the missionary. "Then," said the murderer, "I am that man." He was shown that the blood of Christ availed for him ... and he was wonderously saved, to become the leader of a band of coolie soul winners.

A GENERAL SPEAKS

IT IS WONDERFUL to be a believer in the Lord Jesus Christ and I am exceedingly thankful that God has graciously led me to saving faith in Christ. In the Bible, the Word of God, the Lord has promised that anyone who believes in His only begotten Son, the Lord Jesus Christ, has been forgiven his sin and its consequences, has been given eternal life and has entered forever into the kingdom of God.

God has done this for me entirely of His own gracious kindness, in spite of the fact that I am, of course, unworthy as is every other person.

I have found by experience that God does give joy, peace of mind, and absolute assurance for the future. It is not given to us to see into the future except as it is revealed in the Bible and therefore, as a Christian, I am dependent on God and with all other believers have absolute confidence that God goes with me and will not fail me nor forsake me. Anyone who has this confidence can face the future without fear, worry or doubt. Certainly, I have every reason to be thankful to God.

The blessings which I have received, and certainly shall receive from God, are available to anyone who will trust in the Lord Jesus Christ. I have observed that to most people the Gospel of Christ appears to be foolish and while they understand what the words mean in a purely intellectual sense, they do not apply these words to themselves. It is a sad thing to see people defiantly reject the mercy of God when they could experience all the joy of salvation.

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I hope that some who read this will understand that my experience has been real. It is not philosophy; it is not fatalism; it is nothing but taking at His word the omnipotent God who controls in all details everything in the universe, and who loves to do good things for men in spite of their enmity against Him.

—W. K. Harrison

Major General, U. S. Army

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EDITORIALS

THE PRESIDENT'S PRAYER

THE PRAYER offered by Mr. Eisenhower as a prelude to his inauguration address immediately became a subject of editorial discussion wherever newspapers and magazines are published. It took the public by surprise. The reaction, on the whole, was favorable.

American Christians were heartened by the sight of a Chief Executive being ushered into office with a prayer on his lips — at a time when the powers of organized atheism are bombarding Christianity throughout the world.

The spiritual sensibilities of whole nations have been deadened under the benumbing effect of atheistic propaganda. Atheism is the official religion of iron curtain countries.

There is in the United States an organization called the Freethinkers Association of America, composed of atheists, agnostics and rationalists. Its leader has issued a statement complaining that the prayer was "wholly uncalled for," "a vulgar display" and an "undignified performance."

As to the construction of the prayer, there remained much to be desired. It is reported that the words were put together by Mr. Eisenhower, in his hotel suite shortly before leaving for the inauguration ceremony on the Capitol grounds.

Haste of composition may account for the fact that it consisted almost entirely of petitions and lacked expressions of adoration, thanksgiving and penitence ... which are essential ingredients of true prayer. His use of the word "race," an obvious sop to the National Confer-

ence of Christians and Jews, was objectionable. But more defective is the fact that the divine Saviour was ignored in its text.

Too many prayers offered at large secular gatherings are not prayers at all! They are instead mere harangues to the populace. They are prayed *to*, instead of *for*, the audience. This disgraceful and sacrilegious approach was constantly noted in the invocations of the 1952 Republican and Democrat national conventions at Chicago.

Only during the recent past, have the American people had occasion to think of Mr. Eisenhower as a man given to religious devotion. He has not belonged to any Church or attended worship services since boyhood, when his parents were local leaders in the pious River Brethren sect at Abilene.

To United States Senator Frank Carlson of Kansas, a sincere Christian, must go much of the credit for the President's change in religious attitude and profession. The Senator's influence, in this regard, has been good!

THE NEW BLASPHEMOUS BIBLE

I DO NOT CREDIT the revisers who are trying to give us a mutilated "Bible" (the American Revised Version) with being sincere. I think, in the words of II Peter 3:5, they are "willingly ignorant," deliberate skeptics motivated by personal resentment for divine inspiration, unbelievers hypocritically garbed in the livery of the pulpit.

These are strong words, but understandable in the light of such apostolic warnings as Acts 20:29, II Peter 2:1, Ephesians 6:12 and II Thessalonians 2:3.

One of the first things that catches your eye in this so-called translation is that the copyright is held by the National (Federal) Council of Churches. If you understand copyright laws, you will readily see that anyone using this "Bible" in Sunday School Quarterly,

pulpit or any other way, will be paying a royalty to the modernistic National Council of Churches.

Under copyright law, they could sue anyone at any time for using portions of it in printed matter. We have come to an hour when a church Council has control of a Bible translation, and anyone using it pays tribute to said Council!

In looking over the Old Testament revision we note that forty per cent is written in poetic style, even prophecies of God given to Isaiah and Jeremiah. This leaves the impression that it was *not* God speaking, but rather a poet dreaming.

In Isaiah 7:14, that all-important verse concerning Christ's virgin birth has been changed from "Behold a virgin," to "Behold a young woman shall conceive and bear a son."

This substitution of the word *woman*, in the place of *virgin* is an attempt to relegate Christ to human birth, to destroy faith in His divine nature, and put the Son of God, on the same level with Mohammed, Buddha and Confucius.

To further carry out this scheme, the revisers have Luke 2:33 reading: "And his father and his mother marveled at what was said about him." The King James version renders it: "Joseph and his mother." This is a subtle way for stating that Joseph was His physical father.

Again in the new version, Luke 2:43, "His parents did not know it," while the King James version reads: "Joseph and his mother knew not of it." Then these modern translators, to further their theory of making Christ Jesus mere man, make the following comment in a footnote. "Other ancient authorities read, Joseph to whom was betrothed the virgin Mary was the father of Jesus who is called Christ."

It is not strange, after reading these changes in the new "Bible," to understand why men like Harry Emerson Fosdick endorse it so highly. In a letter to

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Jonah Fleeting from the Presence of the Lord

W. B. Barnhart, 1613 Swatara Street, Harrisburg, Pennsylvania on January 31, 1945, Fosdick said: "Of course I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement; and I do not know any intelligent Christian minister who does."

A further study of this new translation reveals that they have deleted from the Lord's Prayer, Matthew 6:13, the closing: "For thine is the kingdom, and the power, and the glory, for ever. Amen." This is one of the most powerful declarations of the entire Prayer. It proclaims His eternal kingship, His sovereignty and shekinah glory.

In the 16th chapter of Mark they have deleted verses 9 to 20 which witness to His resurrection, to His commission to the Church and the signs which should follow His true disciples. These verses proclaim the power of His disciples to heal, to cast out demons and to be protected by God from deadly poison, that they would speak with a new tongue.

These verses confirm His position on the right hand of the Father, and state clearly the true commission to the Church, not a social Gospel, but, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." To me, these verses are the very commission to the Church of the living God, and only on their fulfillment has it a right to exist.

A further study of this new version reveals they have deleted John 7:53 and John 8:1-11. These passages deal with the adulteress who was brought to Jesus with the challenge of the Scribes and Pharisees that she be stoned, accompanied by the beautiful scene of Christ writing in the sand and the powerful command, "Go, and sin no more."

This story has won many to Christ. It shows forth His compassion, His forgiveness and His all-sufficient grace that will reach down in the lowest depths of sin to redeem a life blighted by vice and shame.

One of the avowed reasons for this translation was to make the Bible plain (so they say). We need not look far to see the fallacy of this affirmation.

In the King James version, Jude 14

reads clearly, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." This blasphemous version is supposed to make it plainer by saying, "Behold, the Lord came with His holy myriads." The word "saints," nearly everyone understands, but the word "holy myriads" will not be clear to one in fifty.

I believe this denatured "Bible" came into existence as part of a sinister program, now completely organized behind the scenes, to put over a One World Church broad enough to take in all types of professed Christians and Jews — akin to the harlot system of the Apocalypse.

And this apostate plan is geared to the United Nations, with men like Secretary of State Dulles leading in both the political and ecclesiastical spheres of action.

This is the trend, and the distinctive, supernatural factors of evangelical Christianity have to be sacrificed for it to succeed. The organizers require a devitalized "Bible." True Christians have no choice but to resist it.

I would personally like to see circulated a million copies of this little book, "The New Blasphemous Bible," published by the Defenders, as part of a crusade to jar people to their senses and enlighten them as to what is happening.

Kenneth Goff

(Note: "The New Blasphemous Bible" booklet is available for quick distribution at the following prices: 10 cents the copy, 15 copies \$1.00 or 100 copies \$5.00, postpaid ... Defenders, Wichita.)

CRIME ON TELEVISION

STARTING in a parent-teachers' association, a revolt is on in Chicago, according to a report in *The Christian Century* of January 14, 1953. Here we quote: "We hope it spreads across the nation. It is a revolt against murder. Parents have taken up arms against the indoctrination of their children in murder and violence by television.

Their first step was to get the facts. "So, working in relays, 30 sets of parents monitored the children's daytime programs on the four Chicago TV stations. Day by day adults watched with

growing horror what appeared on the screen.

"When the week was over, their notebooks showed that no less than 93 murders had been fed to the children during the last week of 1952. During the first four days, including the day dedicated to the Christ-child, 77 murders were pictured.

"The *Chicago Daily News* broke its story then on what the parents were finding, and the flow of gore began to diminish for the rest of the week. But at the end of the week, the score as printed by the *News* was 295 crimes of violence including the murders, in a total of 134 children's programs. In addition to the killings, the children saw 78 shootings, nine kidnappings, nine robberies, 44 gunfights, 33 sluggings, two knifings, three whiplashings, two poisonings, and two bombings.

"The child audience on which this terror was unleashed ranged predominantly from preschool age through the first three grades. The greatest number of homicides were shown on Saturdays and Sundays, 'when films of violence were shown almost continuously from nine in the morning until the children's bedtimes.' The first result of the expose was a roar of angry confirmation from parents, teachers and pastors. What further will be done remains to be seen."

—Hillsboro Journal
Hillsboro, Kansas

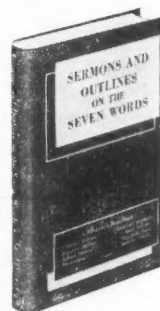
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From Page 2.

open parade ground. His lectures always lasted from four to seven hours. They were given nothing to drink or eat during the lecture. They might get tired and cramped, sitting on their little stools, but they still had to strain to take notes.

The rest of the week they would be discussing the lecture, when they would have to prove they had listened carefully. The course was for the sole purpose of making them reliable Communist Party members who could be trusted to remain loyal under any circumstance.

MURDER COMMITTED TO HARDEN MINDS

Their study of "field work," was not on the best methods of agriculture. They had practical experimentation on the value of labor by digging and farming in primitive manner. Their attitude towards labor was the most important aspect of this assignment. They studied also the Communist press.

Etched on the mind of Chi, was the agonized prayers to a Buddha who could not help, uttered by a dying woman. This happened in a "Field Experience," in a nearby village, where students were taken to study farm reform technique. A landowner's wife sat on a platform or judgment table. Her husband had fled after the fall of Peiping. Over two hundred farmers, men and women were grouped around her.

Different ones were asked how they had been treated by the landlord's wife.

Some spoke favorably of her. But others accused her of abusing them. The Party member with the students asked those who had suffered most to state their case. One woman told how she had lost her land because of the woman's miserliness.

The Party man accepted her testimony. He said it was no use to ask anyone else since what she had said was apparently true. They were asked to decide how to punish her. One suggested she divide her possessions. Another that she be stripped of her clothes. They agreed she should be forced to disrobe.

"It is very disgraceful for a woman to take off her clothes in public," the frantic woman pleaded. The enraged mob rushed toward the woman because she did not take off her clothes immediately. A stone was thrown at her.

Girl students sat with flushed faces at this indignity shown to another woman. Tears streamed down their faces. More stones were thrown, the woman was beaten and kicked, as the crowd yelled and shouted about the sobbing woman. Soon her bleeding, broken body was limp and lifeless.

When the mob dispersed, the students noticed a little child crying beside the dead woman. This was her daughter. One student suggested she be raised in a government orphanage. This however, they were told could not be done, since she was not considered as one of the people. She was the daughter of a landowner. And so this little twelve-year old child became a beggar in Peiping.

All of this was discussed next day in the school, as an ordinary laboratory experiment. The girl students who wept were accused of "warm-feelingism" or

sentimentality, of not knowing their friends from their enemies. They needed to be cured by self-criticism.

SELF-CRITICISM AND PUBLIC CONFESSION

"Idea training" in the university was a course which covered a personal investigation into the views and attitudes of every member of the student body. This began with a subject called Idea Formation and Class Property.

From the points given them they had to write a complete report on their own thoughts, after they had analyzed their own ideas on the subject. These reports were interpreted in the light of the Marxist-Leninist doctrine of historical materialism. They next had to give a complete written account of their family background. This the university authorities compared with the first report.

After this, it was stated half of the students, about 4,000, were what the leaders termed "sinners," because they had been brought up in capitalist society. Their minds must be washed clean of the wicked past. This could only be done through self-criticism in public confession.

The perverted evangelism of Communism was making a bid for the student's minds during this period. Many, tense and nervous, could not relax even in their sleep. Even here, they could not flee from care, because if they were restless and tossed in the night time, some observing student would ask, "What were you thinking last night? What kept you awake?"

"Thought seduction" workers were employed also to ferret out the secrets of the minds of the students. If they failed to express an opinion in a group discussion, they were asked why. If they explained that no questions came to their minds, they were told to participate in discussions, and exchange ideas with others.

There was no escape from this psychological pressure. Repeating certain dogmas, over and over again, when in a confused state of weariness, produced a hypnotic influence over the mind.

After this mental agony and mind reform Chi said they were given back

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their reports and asked to rewrite them. This they were to do with the new perspective attained through the self-criticism meetings, termed "thought conclusion." Men and girls alike, broke down and wept under the terrific pressure. Some tried to escape by throwing themselves into the quiet waters of Kwan Ming Lake near the Summer Palace. Some tried other methods of suicide.

One student protested that this was not reform but a war of nerves intended to make him confess what he had not done. This was the same as "mopping away the truth, forcing one to do what he doesn't want to do," he declared.

"The wearing down tactics used in learning and democratic discussions," Edward Hunter says, "are carried over into every field of endeavor into which Communism extends, and it extends everywhere in China."

In raising money for Victory Bonds, for instance, the same method of pressure is used. A shopkeeper might be visited by tax collectors, and asked for a certain amount of money. He may protest he has no money. This makes no difference. The tax collectors will stay and argue four or five hours. Their departure is a polite one. But they will be back again the next day. They do not force the shopkeeper. They only discuss in a democratic way what he should do. This time they may stay six hours. They do not give up. Their next visit may be at three o'clock in the morning, when they bang loudly at his door, demanding an entrance.

"It's only us," they courteously reassure him. Again a democratic discussion occurs, until the mentally tortured shopkeeper signs a settlement. The tragic ending of many episodes like this is the sale of his property, and the flight of the man to become a guerilla in the hills, or if more fortunate an escape to Hong Kong.

Others, however, frustrated by this crazy way of living, decide there is no use to live. A missionary from China, told me that another missionary he knew reported daily dead bodies floating down the river past his station. People taxed, when they had no money to pay the demands, could not face it. An-

other missionary wrote of mass suicides of people who threw themselves on the railroad tracks, because they could not pay the heavy taxes demanded of them.

Every psychological pressure is exerted to break down the faith of the people in Christianity. A false happiness, and synthetic system of ethics is substituted for the joy of the Lord, and for the Gospel of Christ.

COUNTERFEITING CHRISTIAN METHODS

This Communistic ideology is most thoroughly taught in the schools. No man can be accepted as a teacher who is a "personal-doctrine man," in other words, an individualist. They were told they must agree with Mao.

"Mao-Tse-tung's principles," they were instructed, "are the only ones that can bring about China's reconstruction." One teacher who asked some questions which were out of order in the discussion group of the faculty, was what they term "evaporated." He was taken by soldiers, and never seen again.

The teachers also had to participate in self-criticism meetings. They studied the topic of country and politics. Ho, a teacher to whom Hunter talked, said it became evident the Communists opposed in principle, the idea of individual countries and were breaking that thought down in their ideology.

"They were urging patriotism, independence, and nationalism only as expedients; actually they were aiming at internationalism. What they meant by this was brought out when Moscow was frankly named as the true center for all authority."

In "The Question of Thought," a Chinese play, the Communists have compiled all their political dogmas in one piece of propaganda. This play shows the quack psychiatry, and trick evangelism used by the Communists in the process of indoctrination. They show the "conversion of the sinner," to the true faith, Marxism-Stalinism, when he imbibes the spirit of Lenin.

They have their own hell, for those who do not respond to the call of Communism. They have enthusiasm in this play, which ends like a revival meeting and on a note of war. Even faith is stressed. One student in the play says, "We have all reaped a harvest which should have increased our faith in reality."

In addition to the theatre, the Communists have exploited every other medium of communication.

To us, here in free America, these things sound fantastic and unbelievable. And yet we know that even here a process of "mind-changing" is going on in a subtle way through the medium of the radio, the press, and literature. Lies and half-truths have been fed to the people until many are bewildered. We see this "evil thought" fixing itself in the minds of many people in our own nation.

What can we do about it? How can we be prepared? For the Christian, there is only one solid, safe and sure way. That is to be so rooted and grounded in the Lord Jesus Christ, that he will not be moved by anything. We need to read our Bibles, until the Word is written indelibly upon our hearts.

We too, can change the minds of men, by being living epistles of the Word of God, by faithful witnessing to the power of Christ, and by our prayers.

Let us pray for the Russian people who have been forced by international criminals into this mind-changing. Let us pray for the peoples of the satellite nations, who are forced to adopt an ideology they do not want. Let us pray for China, that God will burst open the doors again, and enable the tortured masses to drop their chains.

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I HAVE in recent months traveled through twelve different countries, contacting and ministering to thousands of people, reaching into all types and classes. This ministry has placed me in spiritual comradeship with Methodists, Baptists, Presbyterians, Penecostals, Anglicans, Brethren and many others.

I have discovered one predominant topic of conversation, a certain and particular line of thought — a desire and yearning for a new baptism of spiritual power and Revival kindled by the Holy Spirit. There is in all parts of the world among God's people, "a sound of going in the tops of the mulberry trees."

There are, however, some crooks and turns that need to be straightened.

Unfortunately, to speak of the power of the Holy Spirit to some, immediately brings a thought to their minds that they are being ensnared into a doubtful

kind of sect or movement. It is a pity that such a feeling is conveyed, as if whole-hearted cooperation with the Holy Spirit suggested wild fire and fanaticism. There are some circles so frigid that only the burning, consuming power of the Holy Spirit could be expected to create a thaw.

"Baptismal Power" does not infer a movement but an experience — an experience that every Christian believer should either possess or be seeking to possess.

If the power and presence of the Holy Spirit was necessary at Creation (Genesis 1:2) in preparation for God's handiwork; if the Holy Scriptures came into being through the moving of men by the Holy Spirit (II Peter 1:21) and men of old were moved to do exploits for God by the Holy Spirit (Judges 6:34, 15:14);

If the power and presence of the Holy Spirit was essential for John the

Baptist, even from his mother's womb (Luke 1:15); if the Lord Jesus Christ Himself was equipped for His great ministry by being filled with the Holy Spirit (Matthew 3:16, Luke 4:1), and told His disciples to tarry for the promise of the Father (Luke 24:49) Who would send the Holy Spirit to work in their lives (John 14:26);

If the New Testament disciples in action were "All filled with the Holy Spirit" (Acts 2:4) and Peter, under the inspiration of the Holy Spirit said, "and ye shall receive the gift of the Holy Spirit" (Acts 2:38) and if this same Spirit raised up Christ from the dead (Romans 8:11) and if the believer's spiritual battle of life is "Not by might, nor by power, but by my spirit, saith the Lord" (Zachariah 4:6);

Then why is any member of the church of any denomination foolish enough to think they can do without the power and presence of this same Holy Spirit today?

The Bible gives a complete biography of the Holy Spirit. The record shows that He possesses three qualities of personality.

The Holy Spirit thinks.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God."

The Holy Spirit wills.

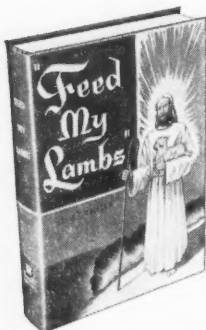
We are forewarned in Second Thessalonians about the appearance of Satan's masterpiece, the Antichrist, who is scheduled to rise during the end-time of the present age. The spirit of anti-Christ, described as being in the world, will eventually find complete expression in one man.

Paul portrays the Holy Spirit as giving *willful* resistance to the anti-Christ spirit, thereby setting up a conflict between the forces of good and evil. "For the mystery of iniquity doth already work: only he who hindereth *will* hinder, until he be taken out of the way."

The Holy Spirit feels.

He is a personal being, possessing affections capable of manifestation on our level. Notice especially the words "grieve not" in the following passage. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

The Holy Spirit is interested in the welfare of believers. "While Peter



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thought on the vision, the Spirit said unto him, Behold, three men seek thee."

He is a teacher. "For the Holy Ghost shall teach you in the same hour what ye ought to say."

He teaches believers how to pray. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered."

He is the believer's guide. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."

Not any particular movement or humanly dictated program, but the power and presence of the Holy Spirit, is needed.

The Holy Spirit is the Author of Revival.

Revival is the great need of the Church today.

Revival means first a spiritual awakening among Christians.

Souls can only be saved by the power of the Holy Spirit.

We must have another outpouring from heaven. Christians need to pray and put away all trifling, petty troubles that serve as inhibitors. We need to awake and re-arm for God.

If the Church of Jesus Christ is to overcome the powers of darkness in the world today, it must be properly equipped. God's equipment is the Baptism in the Holy Spirit.

It is the only equipment that heaven will provide for the Church. God's equipment in the form of the Holy Spirit, has been in existence from creation, through the days of the prophets, the ministry of Christ, the acts of the Apostles, and is ready and waiting to be used in the Church age in which we live.

Despise it — you are bound to fail.

Welcome it — you are bound to be victorious.

Christians, awake! Seek the Holy Spirit and His fulness, and you will soon be conscious of that wonderful reviving presence and power that only He can bring. Jesus will be glorified. Sinners will be saved and Heaven will be made to rejoice.

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LOST

LET US fix our attention upon the last word of Matthew 18:11—the tragic word, "lost."

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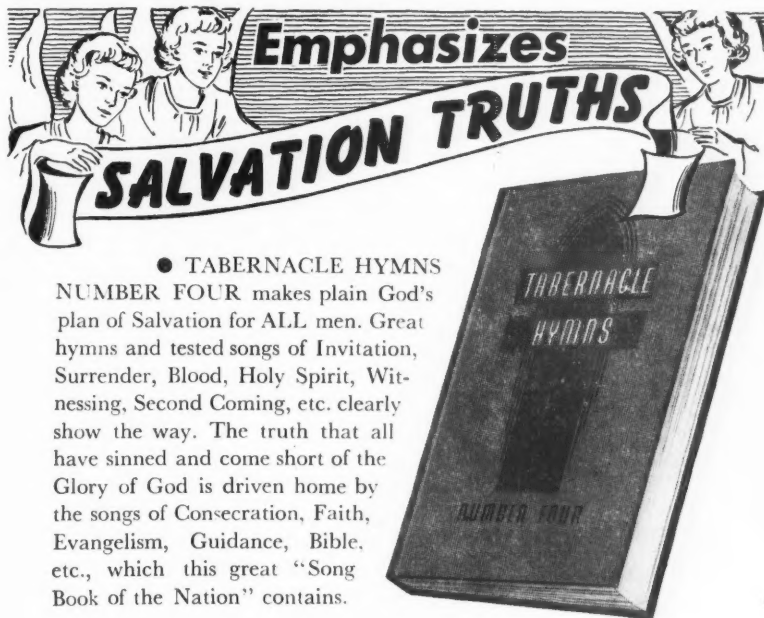
There are great losses in this life. Loss of possessions. Loss of health. Loss of friends. Loss of reputation. But there

is no loss that can be compared with the loss of a soul. Think, please, of a sunless day forever. A starless night throughout eternity.

God help us (and I say it reverently), God help us to understand something of the importance that Scripture attaches to a soul. The worth, the incomparable worth of a soul!

Had you been the only sinner in the world, the only soul on earth waiting to be saved, Jesus Christ would have come to earth to save you.

—From a Defender Hour Broadcast.



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The Worth Of A Sparrow

THE COMMERCIAL WORTH of a sparrow may be mathematically calculated by a comparison of two statements by the Galilean Teacher: "Are not two sparrows sold for a farthing?" and "Are not five sparrows sold for two farthings?"

At the rate of two sparrows for a farthing, two farthings would buy four sparrows, but that amount actually bought five. That is, to induce a double purchase, the dealer put the fifth sparrow in free. It was so insignificant in value as not to be worth considering. Every fifth sparrow was worthless in the food markets of the Holy Land in the time of our Lord. That was the worth of a sparrow.

And by other estimations, a sparrow is worse than worthless. Consider his looks and ways; his color is a dull, almost unbroken sameness, his movement a short, ungraceful hop. He lives in the smoke and grime, and is not ashamed to eat from the garbage pile.

I never saw a sparrow take a bath. He perks up his shoulders in proud impertinence, and is full of self-importance. He is a usurper, driving other birds from their homes and taking possession himself. His nest has no artistic attractiveness, being only a great awkward pile, and he hath no regard as to where he litters up clean places with it.

He even has no regard for sacred places, for David spoke of him building his clutter of a home at the altar in the house of God in Jerusalem. He is so unsocial that the only other place the Scriptures speak of him, aside from the Master's use of him for illustration, is another allusion of David to him, in which the royal penman in his adversity and loneliness compared himself to "a sparrow alone upon the housetop."

This Psalm shows the bird's unsocial life to be such that not only do other birds refuse him companionship, but each sparrow has to be much alone, because shunned by even his own kind. His song, if it be worthy of the name, is just one short, unmusical note, by which he ingloriously proclaims his worthlessness, saying, "Cheap, Cheap."

In short, in addition to being worthless in every fifth count in the market, he is also even worse than worthless by being such a general nuisance. And if he correctly bears his name of "English sparrow," we wish that the Britons, if

they could not have sent us some skylarks or nightingales, might have kept their sparrows on their own side of the ocean, for they are such a nuisance to us that every boy who fells them with his gun is considered a public benefactor. That is still the worth of a sparrow in human estimation.

The other day I saw a little bird lying still and cold on the pavement of our town, and I said to myself, "I barely missed seeing God, for He has just been here to a funeral." For this is the bird that the Master saw fit to use for illustration to enforce upon the disciples the sacred and precious lesson of trust, when He said that not a sparrow falls to the ground unnoticed by the all-seeing Eye, and that not one of them is forgotten before God. Since the Father cares for such as these, it is not strange that the Teacher said, "Fear not, you are more valuable than many sparrows."

A sparrow weighs about two ounces, or 16,000 to a ton, or wagonload, and such a pile can be gathered in almost any small community, millions of tons of them in the nation, and yet each one a creature of divine notice!

Consider one little bird of all this vast number: God is so interested in that mere mite of life that every one gathered to make that wagonload was noticed sympathetically when it died. That is the worth of a sparrow before God, which was the Saviour's illustration for trust in the Father's care for us human sparrows.

He said, "Fear not, therefore: you are of more value than (not just one, but) many sparrows." Multiply the infinite care of the Creator and Ruler of the universe by the word "many," and you have some conception of His care for you. Since He feeds them, and clothes them with such warmth and attention, and garbs the transitory grass and flowers with more beauty than King Solomon could afford or find, will

He not "much more" feed and clothe us, O people of "little faith?"

The sparrow was a fit illustration, not only because it is so insignificant and despicable, but also because of the wonders in its little form, as in ours.

Consider some of these marvels as you hold it in your hand, and ponder the depth of wisdom and the transcending mysteries bound up in so small a piece: In the leverage of its wings we see the laws of mechanics; in its flying, the laws of physics, in that a body heavier than air can yet overcome gravity and not fall while alive; there is much to arrest attention in its anatomy and physiology as in the highest forms of life.

As we consider its place in the vital scale, we have before us all the concerns of biology; in its distribution over the earth, the lessons of physical geography; in its first appearance in the orders of life we find a lesson in paleontology; in the analysis and synthesis of its body we see the profoundest depths of chemistry and the awful mystery of life; and when we consider the symmetry of its form we have an example of aesthetic values.

So although a boy may shoot it and throw it to the cats, its little body still contains the wisdom of heaven and the sciences of earth; and since a little being so impertinent and so great a nuisance can be so properly used to illustrate divine fatherly care, we may well take heart and hope on.

The Son taught the disciples to consider the sparrows, so we consider some of God's human sparrows, for whom He cared: A crying boy left to die, when Hagar threw her son Ishmael, rejected as his father's heir of promise, under the scant shade of a bush in the hot, sandy desert land, yet saved when she was shown a well of water to furnish a saving drink.

A baby under sentence of death crying in his improvised cradle at the Nile river, saved to be a great deliverer; a runaway cheater sleeping under the stars, honored to become an ancestor of the Saviour; a runaway prophet saved from being food for a fish; Elijah fed by birds; a denying apostle still called a disciple in the words "and Peter."

All these and countless more bespeak the divine care for human sparrows.

A sparrow steals and kills, but God feeds him while alive and goes to his funeral when he dies; so if I cannot be a spotless saint, let me be just one of His little dirty sparrows, for then I know He will care for me, living and dying, and remember me afterward in mercy, as He did while I lived.

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FOREIGN MISSIONS

Dr. And Mrs. Benson Visit Puerto Rico

THE DEFENDERS Theological Seminary of Puerto Rico is affiliated with 173 other Christian schools and colleges, in the Evangelical Teacher Training Association ... whose courses are distributed under the abbreviated title of ETTA.

Dr. Clarence H. Benson of Chicago, General Secretary of the organization, visited the Defender mission field of the West Indies, in January. His lectures to the student body, and evangelistic ministry in a number of Defender Churches, left a profound impression. He and Mrs. Benson were in Puerto Rico three weeks, and native Christian groups throughout the Island are unanimous in hoping for their return at a later date.

The ETTA courses, taken by students wishing to prepare especially for teaching, are proving of great value in the Seminary as a supplement to the regular Curriculum. Seminarians became conscious of the advantage they were enjoying, by having the guiding mind of the Association as their guest and speaker.

Dr. Benson comes from three generations of ministers and missionaries. His great grandfather and grandfather were rugged Moravian missionaries among the Cherokee Indians. His father, a Presbyterian minister, established 12 churches, erected four buildings and sent 16 young men into the ministry, including his son.

His mother was a woman of exceptional accomplishments who obtained recognition as a teacher of the sciences. Her knowledge of astronomy inspired him to major in this subject at the University of Minnesota and later prepare two scientific volumes, "Imminence" and "The Earth, the Theater of the Universe." These books have been translated into several languages. He also served for a time as a missionary in Japan.

Dr. Benson's greatest accomplishment was the founding of the Evangelical Teacher Training Association in 1930, which has had a unifying effect upon schools sharing similar objectives. It has contributed to lifting educational



DR. AND MRS. BENSON

standards, at the same time providing a rallying point of mutual cooperation for fundamental Christian educators.

Because modern Liberalism, a negative force devoted to destroying the ingredients of the holy Faith, has laid so much emphasis upon religious education and neglected evangelism, conservative schools have often gone to the opposite extreme and omitted essential subjects from their Curricula.

Dr. Benson believes in a system of education predominantly Christian but vitally related to evangelism. Motivated by this vision, he became the moving spirit in launching the new program more than two decades ago. The Defenders organization, in its missionary educational aspect, maintains a similar attitude.

From a charter membership of six, the Association has grown to 174 co-operating schools and has already issued 18,799 diplomas and 77,198 certificates of credit. Its supreme purpose has been to provide institutional training for Christian teachers, which would compare favorably with the preparation required by various states for public school teachers.

Many graduates from Christian institutions in the United States, later went out as missionaries to foreign

fields where they found an urgent need for teacher training. This led to a request that the Association manuals be made available in languages other than English — including Spanish as used by the Defenders in Puerto Rico.

Everyone of the more than 200 worship centers so far established by the Defenders of the Christian Faith in the West Indies, has a Sunday School. A strong bid is made for the children and young people of every community served. Most of these Churches and Chapels are presided over by Seminary students and graduates.

It often happens that a single graduate, doing missionary work in the interior, finds himself responsible for a half dozen or more centers, assisted by native converts whom he gradually trains to preside at meetings in his absence. He, like the circuit rider during western pioneer days, visits each preaching point according to regular schedule.

The value of ETTA courses, taken by Seminary students clothed with duties like those described above, is at once evident. Teaching and Sunday School organizing occupies a large place in the program, and the methods evolved by Dr. Benson and his associates, find ready application.

Both faculty members and students have come to place a high estimate upon the courses because they are constructed in a way to combine the theoretical with the practical. Methods are presented for translating Bible knowledge into action.

On the day that Dr. Benson concluded his mission to Puerto Rico, Superintendent J. F. Rodriguez dispatched the following air mail message to Wichita:

"We lament the departure of the Bensons. They have been a great blessing to both the school and the churches. Puerto Rican Christians love and respect them. Dr. Benson is more than an educator; he is a mighty preacher, missionary leader with a passion for souls, and a pulpit statesman. We shall feel the effect of his untiring labors here for years to come."

APPLES OF GOLD

A DEAD FISH can float down stream, but it takes a live one to swim upstream.

Abstinence is whereby a man refraineth from anything which he may lawfully take.

—Eliot.

He who can take advice is sometimes superior to him who can give it.

—Von Kneble.

In times of affliction, we commonly meet with the sweetest experience of the love of God.

—Bunyan.

As we sometimes hold a crooked rod over the fire to straighten it, so God sometimes holds us over the fire of affliction to make us more straight and upright.

—Watson.

He that is soon angry dealeth foolishly.

Proverbs 14:17.

Whatever makes men good Christians, makes them good citizens.

—Webster.

The devil is not afraid of the Bible that has dust on it.

The proud man hath no God; the envious man hath no neighbor; the angry man hath not himself.

—Bishop Hall.

Worry is to life and progress what sand is to the bearings of perfect engines.

—Roger Babson.

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.

—Moody.

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

—Bacon.

God pity the nation whose factory chimneys rise higher than her church spires.

—John Kelman.

The greatest danger confronting the children today is the example set by adults.

If anger arises in thy breast, instantly seal up thy lips, and let it not go forth; for, like fire when it lacks air, it will soon die out.

—Taylor.

Man without a conscience is a machine without a regulator: sometimes too fast, sometimes too slow, and seldom right.

Atheism is rather in the life than in the heart of man.

—Francis Bacon.

As the diamond to the ring, so is grace to the soul.

—Watson.

A grace, wherever it is found, preaches a short and pithy sermon to the soul.

—Hawthorne.

The chains of habit are too weak to be felt until they are too strong to be broken.

—Samuel Johnson.

People are lonely because they build walls instead of bridges.

—Joseph F. Newton.

Long-range goals are necessary if you would keep from being frustrated by short-range failures.

—Charles C. Noble.

I do not work my soul to save —
That my Lord hath done;
But I will work like any slave
For love of God's dear Son.

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ROSE PUBLISHING CO., P. O. BOX 895, GLENDALE, CALIF.

BOOK REVIEWS

HARPER'S BIBLE DICTIONARY

Compiled by Authorities ...
Harper & Brothers, 900 pages,
6½ x 9½ inches, cloth, price
\$7.95.

THIS ponderous tome is the first of its kind written, compiled and edited in 30 years. Madelaine S. Miller and J. Lane Miller of Rye, New York were chosen to direct the task, because of the earlier success of their "Encyclopedia of Bible Life."

Six years were required to produce this monumental work. Ten trips were made to Bible lands assembling material, checking archaeological discoveries and taking pictures.

The completed document contains 800,000 words, 424 half-tone illustrations made from photographs, 107 line drawings and 16 pages of multi-colored maps. Harper's describe it as "The only completely new, completely up-to-date volume of its kind."

No effort or expense was spared to secure the latest information in archaeology, geography, chronology and related fields. Greater use is made of tables, charts, diagrams and outlines than in earlier Bible dictionaries. In places, the compilers drew upon sources out of the past ... "counting heavily on the resources accumulated through decades of Bible study and interpretation."

There will be differences of opinion at some points, but this is to be expected, considering the tremendous scope that such a book covers and the diversity of interests involved.

"Nothing else quite like this reference work is in print," says one reviewer. "It is a thoroughly scholarly, yet readable and popular compendium of all sorts of information about the Biblical times. Ministers, Sunday School teachers and other Christian workers for whom this book was written, owe a substantial debt to its authors."

As to physical appearance, this book will seldom find its equal. It is a thing of beauty to adorn a library or living room table.

TALKS TO TEENERS

Rev. Leonard Greenway ...
Zondervan Publishing House,
60 pages, cloth binding, price
\$1.00.

THERE IS in Grand Rapids, Michigan an educational institution called the Christian High School, attended by young people from religious homes.

Teachers and students look forward to Wednesday mornings when "one whom they respect and admire" appears before them for his weekly Chapel Talk—Rev. Leonard Greenway, Pastor of the local Burton Heights Christian Reformed Church.

Helen Zandstra, Dean of Girls, mentions certain youth problems unique to our generation, and explains that serious-minded young people "reach out for help and advice."

"They look to their parents and others who can point the way by helping them to see what is good and right in a manner that is attractive and understandable. The Author of this book has inspired, instructed, admonished and encouraged (our students) by precept and continual example ... Now the often expressed wish, 'Could we get a copy of that beautiful talk?' is being fulfilled with the publication of this book."

The complete text of 18 Talks will be found in these pages on such subjects as "Secondhand Religion," "The Eyes of a Fool," "No Profanity, Please," "When Life Kicks Back," "Memory's Pencil" and others. Scattered through the book are a number of pages headed "Chapel Chips," devoted to terse sayings of wit and wisdom, designed to sharpen the reader's mental faculties.

Was the "new blasphemous Bible" predicted ...

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Seemingly, for Enoch ("the seventh from Adam") prophesied: "Many sinners shall turn and transgress against the Word of uprightness; they shall speak evil and falsehood and create a great creation and compose books (Bible) in their own words" (Enoch 104:7,8). "The Book of Enoch" (96 pages with Scripture references) is not canonized Scripture but well worth reading. YOUR COPY. POSTPAID. \$1.10.

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53 NATURE TALKS FOR CHILDREN

By Rev. J. A. Schofield, Jr., ...
Wilde Company, 190 pages,
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WE HAVE before us 53 ideal sermon talks for children — one for every Sunday of the year. Each message is Bible centered, woven around a favorite text, illuminated by some fact drawn from nature.

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The chapter on "The Lazy Sea-Gulls," takes Matthew 8:20 for a text ("the birds of the air") and tells the intriguing story of the thousands of gulls, who for years flew over the coasts of St. Augustine, Florida ... grabbing, snapping at the shrimp-heads and other refuse that fishing boat crews tossed overboard.

But when the fishermen left St. Augustine and moved far south to Key West, the gulls died like flies. For several generations, their food had been delivered to them—with the result that they no longer knew how to search for it. Mr. Schofield makes this application:

"We discover, boys and girls, that muscles unused, after a while, become useless. So it is with all kinds of powers if we do not use them. Even our heads! Power to think will disappear if we cease using it. Use what God has given you."

The chapter, "Two Keys on a String" makes gravitation an illustration of the pull of temptation, and "Consider the Years" pleads with children to make the Author of time the center of life.

This book will undoubtedly be rated among the best of its kind ever produced.

BOOKS REVIEWED IN THIS DEPARTMENT MAY BE ORDERED FROM DEFENDERS, INC. ... WICHITA, KAN.

FEED MY LAMBS

Rev. H. T. Vriesen ... Published by Reliance Publishing Company, cloth binding, 400 pages, price \$2.00.

THE THIRD PRINTING of this valuable book is now ready for delivery, bound in heavy cloth covers, gold lettering, artistic jacket, large type, printed on high grade paper. Exceptionally wide distribution of the two previous editions has enabled the publishers to reduce the price from three to two dollars.

The Author has faithfully discharged the duties of an ordained Minister for more than 40 years. This has given him a profound insight into the daily problems that confront the average professed Christian, who is trying sincerely to walk with the Lord.

He has specialized in the field of child psychology and views with alarm the appalling temptations to which modern youth are exposed. The place of responsibility, for giving right direction to child life, is the home.

These lines of reasoning caused Mr. Vriesen to write his book, as an instrument for helping to revive the home as a character building institution. He sensed the need of a daily devotional book, constructed with this thought in mind.

Convinced that the great stories of the Bible are of highest value for forming Christian character, he has woven 366 daily devotions around a number of them. It was his good fortune to travel, a few years ago, through Bible lands.

An epilogue, containing "Morning and Evening Prayers for Each Day of the Week," enhances the value of this thoroughly indexed book. Twenty-four superb, full-page pictures of famous Bible land places, are added for good measure.

ALTARS OF GOD

Rev. Jesse F. Silver ... Published by Author, art covers, 53 pages, price 30 cents.

WE HAVE before us a series of 16 well-written messages, which assay the present moral and religious condition of our Nation, and apply sound Gospel principles in the solution of vexing problems. These writings are not to be confused with light and surfaceful expositions. On the contrary, they go deep. They probe the soul and goad the conscience. They bore down through to bedrock reality. The topics and texts include:

"Lamb on the Altar," I Peter 4:17.
 "Awake," Ephesians 5:14.
 "Slime," Genesis 11:3.
 "Broken Cisterns," Jeremiah 2:12-13 and II Peter 2:17.
 "Lost Voice," II Corinthians 10:10.
 "Serpents, Vipers," Matthew 23:33.
 "Dead in Sin," Revelation 3:1.
 "Unsaving Belief," James 2:19.
 "What is Lacking?" James 4:3.
 "Altar and Blood," Hebrews 11:4.
 "Divine Cement," (no specific text).
 "Saving Faith," Luke 13:4-5.
 "Altar Intercessors," Luke 6:12.
 "God's Building," I Corinthians 3:9.
 "Evening Talks," (no specific text).
 "The Last Lap," Matthew 24:13.

As a convenience to the reader, Mr. Silver has arranged a comprehensive Index in the back pages of his book entitled "Bible Citations." He says: "When we see a blind man walking toward a precipice, we apprise him of his danger. God says that if the watchman does not warn, and a man perishes, 'his blood will I require at thine hand.' But if the man is warned, and gives no heed, 'thou hast delivered thy soul' (Ezekiel 33:8,9)."

Pastors, teachers and others called upon to deliver messages on special occasions, will find valuable source material in these pages.

ILLUMINATED BIBLE STORY BOOK

Elizabeth Morton ... Winston Company, 130 pages, cloth binding, price \$1.25.

THE COMPLETE title of this attractive book is, "The Illuminated Bible Story Book For Young People."

It comes bound in thick, cloth covers, red in color, stamped with gold letters. Printed on high grade enamel stock, it contains 20 full-page illustrations, in colors, depicting events from the Bible.

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Elizabeth Morton is a talented writer who knows how to make Scripture truth glow with a radiance that attracts and holds attention. This particular book is one to be placed in the room of a son or daughter (or some other part of the house) where they will be "tempted" to pick it up, and be mentally enriched by the reading.

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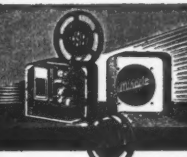
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SUNDAY SCHOOL

LESSON NUMBER ONE

February 15, 1953

REJECTORS OF THE
KINGDOM

Matthew 21: 23-27; 33-46

MEMORY TEXT: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

(1) THE KEY WORD OF THE LESSON IS "SON."

Four major events are portrayed in the chapter from which today's lesson is taken: (1) the Triumphal Entry of Christ into Jerusalem, (2) the cleansing of the Temple of its money changers, (3) the cursing of the barren Fig Tree and (4) a chain of three Parables.

In the first we observe the inauguration of Holy Week. Our Lord acknowledged His own kingship by accepting the applause of the populace and riding into the city on a beast, in fulfillment of Isaiah 62:11 and Zechariah 9:9 — an echo on earth of the verdict of heaven.

In the second we find Christ challenging the authority of the Sanhedrin, whose leaders were commercializing the sale of temple sacrifices, and making huge profits by changing the foreign coins of pilgrims into Jewish shekels.

In the third we see Him cursing a fig tree covered with leaves but lacking in fruit — a false development of show and appearance with no reality of fruitfulness. Figs and fig trees typify Jewry all through Scripture. This is a picture of Christ's utter rejection of Judaism.

In the fourth we have some of the most important parabolic teaching given by the Master in the days of His flesh — three sublime messages, a cluster of jewels.

The parable of the Wicked Husbandmen contains a negative message, condemning rejectors of God's revealed truth. It emphasizes the terrible judgment that will be meted out to those who reject the Son of the Householder. The narrative centers around persons to whom responsibility for tilling the vineyard was delegated.

In our text, the Householder represents God the Father. The Vineyard is

His kingdom on earth. The Husbandmen were the leaders of Jewry who stoned the prophets in Old Testament times and later brought about the death of Christ. The "Son" of Matthew 21:37 is our Lord. "The nation bringing forth the fruits thereof" is the true Church, all born again believers collectively.

(2) THE KEY VERSE IS MATTHEW 21:42.

The word "rock" and its derivatives, including "stone" of the present passage, always symbolizes deity in Scripture. (See Psalm 18:2; 27:5; 62:6, Matthew 16:18.)

The stone which the builders rejected! Our Lord was referring to something that had happened centuries earlier when Solomon's temple was under construction.

There were underground quarries outside Jerusalem where men worked day and night carving, shaping, dressing, polishing stones to be hoisted above and fitted into their respective places, without the noise of a hammer. I Kings 6:7.

A strange thing happened during the seven and one-half years devoted to constructing the temple. An order was sent down to prepare the cornerstone, the design of which was different from any other in the structure. Skilled workmanship was required to produce it.

Men above were still working on the early stages of the project. The new stone was beautiful but could not be made to fit. Assuming that a mistake

had been made, certain workmen rolled it over the steep embankment at the edge of the temple area. It landed near the brook Kidron in the valley below and became the stone which the builders rejected.

Some time later, work had progressed to the point where the cornerstone was needed. An emergency order was rushed down to the quarries. Word came back that it had been sent up at an earlier date. Someone recalled what had happened.

Searchers were ordered into the Kidron Valley and there they found the cherished cornerstone covered with vines, brambles and debris. It was retrieved and placed into the position provided in the plans and specifications of the temple. "The stone which the builders rejected, the same is become the head of the corner."

A thousand years later found Jesus Christ on earth, describing His mission as the Saviour of men. Knowing that the story of the rejected and retrieved cornerstone had lived through the centuries, He applied it to Himself.

On that occasion, He was saying in substance . . . I have come to earth, God in flesh, different from any other person the world has ever known. I am unique, unlike all other beings who have lived in this world and consequently do not fit into the sum total of humanity. I am therefore misunderstood, misinterpreted and rejected. Yet, I am the cornerstone of the Church. My Church will rest upon the fact of my deity. Even as the cornerstone of Solomon's temple was rejected, I too shall be rejected, persecuted, crucified. But this Stone shall become the head of the corner.

(3) THE KEY FACT: JUDGMENT FOLLOWS REJECTION.

Jesus put a searching question to the Jewish rejectors in Matthew 21:40. Verse 45 leaves no doubt regarding the identity of those with whom He was in conflict. They wanted to kill Him then and there.

By their answer they declared their own doom. Dr. R. A. Torrey says: "As an historic fact, God did 'miserably destroy these miserable men.' This was executed in the destruction of Jerusalem, the most appalling siege in the world's history. Doom likewise awaits those who now reject Christ."

"WAS CHRIST CRUCIFIED ON FRIDAY — OR?"

is a new book of eleven chapters, four charts, and a Scriptural Calendar of Passion Week. Considered by many a very exhaustive treatise of the subject.

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LESSON NUMBER TWO

February 22, 1953

CHRIST'S INCOMPARABLE ANSWERS

Matthew 22:15-46

MEMORY TEXT: "Never man spake like this man." John 7:46.

(1) THE KEY WORD OF THE LESSON IS "ENTANGLE."

The parable of the Wicked Husbandmen which formed the text of last Sunday's lesson, cut the Jewish leaders to the quick. Jesus and His opponents were gradually coming to grips. The earlier questions put to Him were far less personal and insulting than those before us today.

Three groups conspired to entrap ("entangle") Him: The Herodians, the Sadducees and Pharisees.

(1) The Herodians made up a Jewish political party, started presumably by Herod the Great, who reigned in Judea 37 B. C. to 4 B. C. While friction existed between them and the Pharisees, the two groups coalesced, first in disguised opposition, and later open union against Christ, Whom they regarded as a common enemy. He commanded great prestige with the people and this served to fan the flames of jealousy.

They were smart men, clever interrogators, and creatures of deceit. "Teacher, we know thou art true." But Jesus discerned the intent of their hearts and threw them off balance. "Why tempt ye me, ye hypocrites." An effort was made to trip Him, and entrap Him into making some statement that could be used in the trial which they knew to be approaching.

"Is it lawful to give tribute unto Caesar, or not?" A wrong answer would have involved Him in difficulties with the Roman government. Even His enemies "marvelled" at the answer recorded in Matthew 22:21.

(2) The Sadducees comprised another group to whom the Son of God was distasteful. They rejected His teachings and joined with those who wanted to do Him bodily harm.

They were aristocrats, intellectuals and liberals. Josephus described them

as such: "They only gain the well-to-do; they have not the people on their side."

These people were galvanized materialists, who refused to believe in a resurrection, retribution during a future life or personal continuity of the individual beyond the grave. For this reason, we know that they were simply trying to be smart, cynical, by the questions propounded in Matthew 22:23-33. But they were "astonished" at Christ's answer.

(3) The Pharisees were Talmudists, which meant that they resided in a mental ghetto, making them natural enemies of Christ and His teachings. (Twentieth century Jewry also remains enslaved by the Talmud — namely, the accumulated writings of the rabbis, embodying a vicious anti-social code which creates abnormal living standards and keeps adherents dislocated in society.)

The Pharisees were very powerful in the days of Christ and wielded a decisive influence upon public affairs. One of their lawyers joined the Herodians and Sadducees and came "tempting" Christ, but the answer he received was demolishing. With this, the interrogators had enough! For we read, "No man ... from that day forth asked him any more questions."

(2) THE KEY VERSE IS MATTHEW 22:42.

"What think ye of Christ?" Dr. H. F. J. Ellingsen answers this question in the following abridgment:

"There are two ways of conceiving of the one Christ — Incidental and Essential.

"The Incidental Christ is the outward Christ of circumstance, historical, ecclesiastical, theological. This is the Christ of most biographers.

"The Essential Christ is the inward Christ who is therefore independent of circumstances, or conditions of time and space; the absolute, changeless, eternal, ever-contemporaneous, uncontingent Christ; the immortal Christ of Character, the divine Christ of the Incarnation; that is, God's embodiment in the Son of Man. How often is this divine Christ obscured, hidden by environments and temporalities. We recognize Jesus the Man, but not Jesus the Christ. He stands among us, but we know Him not, except as casual, incidental.

"He is in Christianity; as center of Gospels, Acts, Epistles, Covenant, Church; yet to some He may be but an ecclesiastical, theological Christ. He is in art; as center of letters, poetry, essays, biographies, of music, painting, sculpture; yet to some artists He may be but a contingent, local Christ.

"Do we not find the Essential Christ 'the same yesterday, today and forever?' Ever adjustable, because absolute; ever flexible, because changeless.

"Christ formed within us the hope of character, becomes the life-element; the motive power, ever unfolding all incipient possibilities; ever developing all capacities; allowing for all personal equations; healing all discords; ennobling all weakness; transfiguring all errors."

(3) THE KEY FACT: CHRIST SHOULD BE OBEYED, NOT OFFENDED.

Before condemning too vigorously the Herodians, Sadducees and Pharisees for offending the Son of God, let us make sure that by our attitude and conduct we are not guilty of a similar sin.

As God revealed to our humanity, we know that His will is geared to the omnipotent will of the universe. How foolish for humans to put their puny wills at cross purposes with His dictates and objectives!

Today's Sunday School lesson seems to emphasize this fact.

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LESSON NUMBER THREE

March 1, 1953

FALSE LEADERS CONDEMNED

Matthew Chapter 23

MEMORY TEXT: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matthew 23:12.

(1) THE KEY WORD OF THE LESSON IS "MASTER."

As the time for our Lord's trial and death approached, the antagonisms between Himself and the Talmudic Jewish leaders became increasingly acute. He associated them with the serpent in Eden by the use of such polemics as, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" ... "Woe unto you, scribes and Pharisees, hypocrites!" "Ye fools." "Ye blind guides."

Last Sunday's lesson described a debate between the Master and the Pharisees. Today's studies contain remarks leveled directly against them. He uncovered their crimes, knowing full well their striking power and ability to retaliate.

A direct connection between the venom they were spewing upon Him and the serpent-poison responsible for Eden's tragedy, was established: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar."

The foregoing was meant to be more than a play upon words. Christ was actually identifying His adversaries as carriers of venom, instruments of Satan, serpent people, men of evil genius motivated by the same powers that precipitated the Fall of Man. They were soon to appear triumphant by bringing about His crucifixion.

This is the deeper side of the conflict reported in today's lesson. But there is also a less weightier, but important application — namely, a searching condemnation of all forms of hypocrisy in areas of religious leadership. All who exploit religion for gain and use it as a cloak to cover personal sins, come under the indictment.

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"History is full of instances of men who put on the robes of the church, assumed blasphemous titles, arrogated to themselves the pomp and privilege of royalty, all the time using their offices to repress the aspirations of the poor. Indeed, it was this evil that made the Protestant Reformation inevitable." — Dr. R. A. Torrey.

Jesus contrasted the spirit and behavior of His true followers, with that of the hypocrites against whom He warned the people. Whereas, false teachers exalt themselves, genuine disciples exemplify humility. Christians have one Master and under His benign rule, all are brethren. In the fellowship of saints, humility is an unmistakable adornment.

Self-sacrifice is a mark of distinction, an indication of inward strength of character. Willingness to put the needs of others first, bespeaks soul muscle. "He that is greatest among you shall be your servant."

(2) THE KEY VERSE IS MATTHEW 23:37.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

It is a paradox that Jerusalem, dedicated as the world's religious center should have been, down across the centuries, a seat of crime against God's true representatives on earth. The greatest of all crimes (our Lord's crucifixion) was destined to be committed within three days after the above lamentation.

Had the people of Jerusalem repented and embraced the divine Saviour, how different the history of these intervening centuries would read! The city could have been saved like Nineveh. And for that matter, the same is true of our modern urban centers, reeking with moral filth and godlessness —

New York, Chicago, Washington, San Francisco.

Jerusalem's rejection of Christ and refusal to repent, invited judgment. His prophecy was fulfilled 40 years later when Roman armies, under Titus, overran the city and reduced it to rubble.

(3) THE KEY FACT: CHRIST IS LORD AND MASTER.

"One is your Master, even Christ."

"Master" is the title by which He was commonly called. It is the title too, which He accepted as His own in John 13:13, "Ye call me Master and Lord: and ye say well; for so I am."

Why is He to be recognized as our eternal Sovereign? Because His lordship is evident when we recall that (1) His nature is divine, (2) His character is perfect and (3) His teaching is complete.

The glory of His spotless purity, the fascination of His lowliness, the depth of His love, the sublimity of His self-sacrifice, invest Him with might and majesty, and therefore He is Master — as He proclaims Himself to be in the Sunday School lesson for today.

LESSON NUMBER FOUR

March 8, 1953

THE NEED OF WATCHFULNESS

Matthew 25:1-13

MEMORY TEXT: "Watch ye, stand fast in the faith, quit you like men, be strong." I Corinthians 16:13.

(1) THE KEY WORD OF THE LESSON IS "OIL."

The parable of today's lesson has many sides and aspects. It is both prophetic and practical. It has a message for all periods of Church history, but especially the time just preceding the return of Christ.

It searches and sifts heart motives. It is also quickening and comforting. It fills a special need, in these days when vast numbers of Church people have only "a form of godliness, denying the power thereof."

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Write for Bulletin No. 100

The text divides professed Christians into two classes — the wise (in God's sight) and the foolish. There are points of (1) *Likeness* and (2) *Unlikeness* between the two groups.

(1) They have the same name, virgins. They wear the same dress. They are on the same errand. They both have lamps. They both slumber. These similarities have to do with outward appearances. The peril of mere externalism in religion is clearly evident. We have before us a warning against artificial religious practices.

(2) The difference between the two classes is within, imperceptible from without. Until the time of the Bridegroom's arrival, the appearance was completely similar. The difference narrowed down to one point — the lack of oil.

Some have supposed that the foolish took oil in their lamps, but not an extra supply in their vessels. It appears, however, that they did neither. The lamps were not required to be lighted till the Bridegroom came. It was *then* that the lack of oil became known. There was "oil in the dwelling of the wise" (Proverbs 21:20), but not so with the foolish.

Oil typifies the Holy Spirit. See Exodus 30:25, Psalm 45:7, Isaiah 61:3, Luke 10:34, Acts 10:38, I John 2:20,27.

The lack of oil and absence of the Holy Spirit makes the difference between the foolish and the wise — between light and darkness. Thus, a person may appear very much like a Christian, and yet not be one. He may be very near the kingdom, and yet not enter. He may have the outward features of a Christian, and yet be lacking the one indispensable quality.

(2) THE KEY VERSE IS MATTHEW 25:6.

"Behold, the bridegroom cometh."

The parable is also intended to teach that Christians should be at all times prepared for the coming of Christ. He is the Bridegroom. The Church (saints of all ages collectively) is His Bride. Ephesians 5:25-33.

WHEN PRAYER FAILS

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GOSPEL ART SHOPPE

DEPT. D-2

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The maidens were naturally companions of the Bride ... the Bridegroom having gone to claim her before the midnight marriage feast, at which the lamps were to be put to use.

In the words, "the bridegroom tarried," Jesus gave His disciples a hint that His return might not be as immediate as some of them expected. During the waiting period, the maidens slept. A picture of a Church that has too often slumbered when there was work to be done!

(3) THE KEY FACT: TRUE CHRISTIANS ARE WATCHERS.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

There are two schools of theological thought concerned with the doctrine of the second coming of Christ. One is Post-millennial and the other is Pre-millennial.

The Post-millennial concept is that we will gradually evolve into a heavenly state, a utopia, through educational programs and humanitarian relationships, without an act of supernatural intervention.

The opposite view, the Pre-millennial concept, is that Christ will return in the darkest hour of human history, at a time when the human family will be burning itself out in the white fires of its own lust. Armageddon will be in progress. The record says that conditions will be so unspeakably terrible that except for the return of Christ there would be no flesh saved.

From the days of the apostles, down to the middle of the eighteenth century, the Pre-Millennial doctrine of Christ's return was taken for granted. Then a theologian by the name of Daniel Whitby rose in England. He introduced the new, novel idea that a utopian state would gradually develop through human effort prior to Christ's return.

Whitby was more conservative, however, than some of his successors. He called the view "a new hypothesis." In this he was correct. It was new, and only an hypothesis.

There has been, down the corridors of Church history, a chain of watchers. These spiritually-minded people have supplied the evangelistic missionary leadership of the centuries. The state of expectancy in which they lived, provided them with zeal for service.

John says that this attitude of expectancy has a purifying effect upon personal character. I John 3:3. Titus calls it a "blessed hope." Titus 2:13.

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Evangelistic Temple of Houston, Texas, with its spacious auditorium accommodating over two thousand persons, came into existence more than twenty-five years ago through the labors of the Richey Evangelistic Association. It is one of the truly great Gospel centers of the South. Raymond T. Richey and A. J. Richey are co-pastors. This building, dedicated to vigorous evangelism, also serves as the Association's central and executive headquarters.

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Hundreds of thousands of pieces of salvation literature are circulated at public meetings and through the mails annually by the Association — magazines, tracts, Bibles, books, booklets, Gospel portions, religious broadsides, etc. Raymond T. Richey, President of the Association, says: "Printing presses should be kept humming in the service of the Lord. Every nation on earth outside the iron curtain, feels the impact of our publishing program."

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Our organization has, throughout its entire existence, placed emphasis upon the task of world evangelism. It has helped carry the Gospel to the "regions beyond." Raymond T. Richey has made a number of trips to mission fields in various parts of the world. Several missionaries now look to the Association for regular support. This fact imposes a heavy responsibility upon Houston headquarters, which the organization cheerfully accepts.

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